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THE SPIRITUAL LIFE OF BARON VON HÜGEL AS REVEALED IN HIS LETTERS[1]

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IN 1923 I had a never-to-be-forgotten visit with Baron Friedrich von Hügel, then seventy-one years old and in a state of feeble health, though with mental vigor unabated. Evelyn Underhill, when giving me my letter of introduction to the venerable mystic said, " I consider Baron von Hügel the greatest living embodiment of spiritual force in Europe today." There would never be unanimity of judgment on a point of such scope and complexity, but in any case it is safe to say that in this rich and beautiful personality, this universal scholar and writer, the world had one of its major interpreters of spiritual religion in our time. It was cause for serious regret that he left us before he was able to round out his message to the world in his proposed Gifford Lectures, on which he was engaged when the end came. He died January 27, 1925, completing a life of radiant beauty, heroic virtue, and joyous adoration, which for him were essential traits of religion.

Before turning to his *Letters,* I should like to review

[1] *Baron von Hügel:* Selected Letters 1896-1924. Edited by Bernard Holland. New York: E. P. Dutton Company. Price, $7.00.

briefly his foremost contribution to spiritual religion in his great book *The Mystical Element of Religion as Studied in St. Catherine of Genoa and Her Friends.*

The two volumes present much more than a study of Mysticism, and much more, too, than a religious biography of St. Catherine of Genoa. The most remarkable thing about the book is its intellectual background and setting. No truth and no experience is studied in isolation; everything is seen in vital, organic relationship to its environment and closely connected with the historical development of thought and religion. The opening chapter, for example, deals with "The Chief Forces of Western Civilization." It is a masterpiece of historical reviewing, with wonderful flashes of light. Here is a passage setting forth Christ's unique place in history which very well illustrates at the same time the author's penetration and his overweighted style of writing:

> A Person came, and lived and loved, and did and taught, and died and rose again, and lives on by His Power and His Spirit for ever within us and amongst us, so unspeakably rich and yet so simple, so sublime and yet so homely, so divinely above us, precisely in being so divinely near—that His character and teaching require, for an ever fuller yet never complete understanding, the varying study, and different experiments and applications, embodiments and unrollings of all races and civilizations, of all the individual and corporate, the simultaneous and successive experiences of the human race to the end of time. If there is nothing shifting or fitful or simply changing about Him, there are everywhere energy and expansion, thought and emotion, effort and experience, joy and sorrow, loneliness and conflict, interior trial and triumph, exterior defeat and supplantation: particular affections, particular humiliations, homely labour, a homely heroism, greatness throughout in littleness. And in Him for the first and last time, we find an insight so unique, a Personality so strong and supreme, as to teach us, once for all, the true attitude toward suffering.

One of the greatest contributions of the book is Chapter II, which luminously and exhaustively studies *the three elements of religion.* They are Institutionalism, Intellectualism, and

Mysticism. Baron von Hügel studies these three elements both in the life of the developing child and then in the life of the developing race. Each factor is discriminated and given its specific function in the total spiritual life, and then he proceeds to consider the mystical element as revealed in the life and writings of St. Catherine and her friends. This biographical and literary study occupies eight chapters. It reveals a most careful preparation for the task. All the documents involved have been studied and criticised with minute care. Every detail of Catherine's life and health is scrutinized. No other mystic, so far as I am aware, has ever received such exhaustive diagnosis. And yet it is never wearisome. Everything contributes and throws light; consequently all the minute analysis becomes interesting and effective. The study of the saint's psychic phenomena is done with rare insight and balance. The writer, though thoroughly sympathetic with the presence of the supernatural in the natural, does not hesitate to call morbid experiences morbid, and he does not attempt to glorify pathological states with miraculous significance—he simply and frankly calls them pathological states. At the same time he is always quick to catch, perceive, and interpret the unique spiritual experiences and sayings of this wonderful woman, to whom he has affectionately devoted so many years of his life. The last five chapters of the second volume contain the author's most important contribution to the general study of Mysticism. There are few such penetrating treatments of the Quietistic movement in the seventeenth century as is given in Chapter XI of Volume II, and I know of nothing on the subject in brief compass that is so valuable.

In other chapters of the closing section our gifted author comes to grips with some of the deepest problems of human life, problems as old as the mind of man and as new as the last year of the calendar. He discusses the relation between Mysticism and Morality; Mysticism and Pantheism; Mysticism and the Nature of Evil; Mysticism and Asceticism; Mysticism and

the Limits of Knowledge. It is not easy reading, and it cannot be grasped as one runs for the train or when one's mind is drifting and day-dreaming. But it is a precious contribution for those who are eager to get light and guidance on the most important spiritual issues of life and thought. There is a human heart-beat palpitating through it all, and the reader feels himself being led along by a man who has traveled the road first himself.

I am convinced that the next step in the development of the Christian life will be, must be, an increase in the depth of personal experience, and expansion of the interior life. We must learn how to build inward, to construct more stately mansions, not in the air, but in the domain of the soul; and the books which come from persons who have practised the presence of God, who have explored the inner realms of man's being, and who have taken time and pains to feel and think and live, are the ones that will be sought, read and reread. This book will always be one of them. Multitudes have read Baedeker and have thanked the painstaking German for his wise advice and direction. But when our journey is through the inward regions and we leave visible and tangible things behind and swing out on the other kind of adventurous voyage—what has been happily called "inward ho!"—we need a different kind of Baedeker, and one of the best for those who have intellectual background for it is Baron von Hügel's noble book on the Mystical Element.

The Letters to which we now turn are admirably introduced by a penetrating biographical Memoir of the life and work of von Hügel written by the editor, Bernard Holland. He quotes a striking estimate of the Baron written by the famous Jew, Claude Montefiore, who has recently been made a D. D. by Oxford University:

> He was a beautiful and rare combination of scholar and saint. . . When he talked about God, one felt somehow, that he had a triple right to do so, because he had studied and thought so much, because

he had felt and experienced so much, and above all, because he was pure and devout. I do not think he would have given this impression if he had not been also perfectly simple, very open-minded and very humble. Saintliness and conceit do not, I fancy, go together, and the Baron was amazingly modest. He was so charming to lesser men and ordinary people, so appreciative, so ready to learn from anybody. His friendship made one proud, but it also humbled. One talked to him as an equal, and yet all the time one felt one was talking to somebody so big, so far beyond one in learning and in nearness to and knowledge of God (p. 35).

Twenty-seven of the Letters are written to Father George Tyrrell and we are taken, in this intimate correspondence, into the deeps of the great struggle between the Modernists of the Roman Catholic Church and the dominant conservative forces which finally triumphed.

Twenty-five more Letters are written to Miss Maude Petrie who edited Father Tyrrell's famous book *Christianity at the Cross Roads,* and who later became his biographer.

There are, too, many Letters to Modernists on the Continent so that we can follow the unfolding and culminating stages of this tragic drama. These Letters reveal the Baron as an intensely devoted Roman Catholic, loyal in the profoundest degree to the invisible Church of the ages, loyal also to the ideals of the visible Church, finding life almost unthinkable without the sacraments and the way of worship of the Church, but fighting, like the hero he was, for freedom of thought and for the opportunity to follow the unfolding truth of science, philosophy, and history. It is a thrilling story, and many of the leaders of the struggle on both sides appear in this correspondence. The Baron keeps counseling his friends to fight for their cause fearlessly and persistently, but always without hate or bitterness or the use of destructive forces. Here is a sentence Gandhi might have written: "May G. T. (Father Tyrrell) keep realizing that we have no opponents who can do us or our cause much harm, except in this our temptation, our weakness, which might drive us into sterilising negation and

feverish hate" (p. 145). That attitude reveals the man and the saint that he was.

Perhaps the most impressive Letters of the volume are the thirty written to his niece "G. G." These Letters are in the best sense of the word *lovely,* full of grace and beauty—an old man rich in experience and wisdom is talking to a young person just starting on the intellectual-spiritual pilgrimage. Here is a good specimen of the simple, genuine, conversational counsel written when his niece was engaged in packing:

> Not even a soul already in Heaven, not even an angel or archangel, can take your place there; for what God wants, what God will love to accept, in those rooms, in those packing days, and from your packing hands, will be just this little packing performed by you in those little rooms. Certainly it has been mainly through my realizing this doctrine a little, and through my poor little self-exercising in it, that I have got on a bit, and you will get on faster than I have done with it. You understand? At one moment packing; at another silent adoration in Church; at another dreariness and unwilling drift; at another, the joys of human affection given and received; at another keen suffering of soul, of mind, in apparent utter loneliness; at another external acts of religion; at another, death itself. All these occupations every one can, ought, and will be, each when and where, duty, reason, conscience, necessity—God—calls for it; and it will all become the means and instruments of loving, of transfiguration, of growth for your soul, and of its beatitude (p. 287).

The good man in one of his letters of advice takes a vigorous crack at George Fox and the Quakers, as he also does in his *Essays and Addresses.* It is, as one would expect, kind and gentle, but this scholar, trained in history and criticism, and feeling the value of the institutional factor in religion, cannot pass lightly over the claims of a man who believed that "souls are each and all taught directly from Heaven, that Jesus is the way, the truth and the life; that God is Love; that to live is Christ and to die is gain." "Fox was," he adds, "a very spiritual man and his good faith is apparent," but that does not conceal "the utter rottenness of his psychology."

There are some charming Letters to a young girl—" J. M." —younger apparently than the niece, with whom many profound things were discussed. Even here the depth is great and only a serious-minded " child " could have followed the wise guide who declares that " the poor thing that scribbles these lines *is the work of religion.*" " In the long run," he tells his young friend, " and upon the whole, humanity itself *realizes* that it cannot do without religion. . . Without an utter trust in God and in Christ, so utterly near you day by day, you will never be happy. You will be feverish, bitter, hard, odious, or you will shrink into a mere surface thing." " Every self-conquest," he adds, " will mean peace." This is another striking passage to this girl friend of eighteen:

> By religion I mean not some vague sentiment, or some beautiful thought; not even though this is getting nearer to it, moral striving as apart from faith in and realization of the great spiritual Reality—God, in whose presence and as whose, will we thus strive to grow and be.

Throughout his Letters, and indeed throughout all his life-long expression of his faith, there runs an insistent note of emphasis on the *transcendence of God.* Up to a certain point von Hügel is an Immanentist, but that is only one side of his shield of truth. One cannot, in his system of thought, pass gradually upward from the human to the divine by raising the human to its highest powers.

> I have had for years [he wrote to Father Tyrrell in 1903] increasingly a double sense; of the large spacious range of our ethical capacities and of the necessity and value of an ideal and indefinite exercise for them; *and* of all this not being God, not one bit, not one bit. Until a man feels this, sees this, till it pierces his soul . . . he has not, I think, waked up to the *specifically* religious consciousness, or, at least, to the central point of its analysis. God is emphatically *NOT* our Highest Selves (p. 124).

In a later letter to the same correspondent, he declares:

If one were to take your clear-cut Immanentist as final and complete, that noblest half of the religious experience of tiptoe expectation, of unfulfilled aspiration, of sense of a Divine Life, of which our own but touches the outskirts, would have no place (p. 139).

In one of his deep and penetrating letters written to a friend in his last illness, he labors to help the friend to conquer " the sterility of suffering " and to discover how " suffering can be the noblest of all actions." Just this hard secret the noble scholar, the sensitive saint, had himself learned, and in these Letters, especially those written toward the end of his pilgrimage, the beauty and radiance of his spirit breathes forth, and the virility of character, formed through pain and loss and frustration and suffering, everywhere breaks through the rugged sentences of his compact and difficult style.

THE THEOLOGICAL DEFINITION OF THE AUTHORITY OF JESUS

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AUTHORITY has played a leading rôle in religion in general and in the Christian religion in particular. There have been "religions of authority," in which priests or scribes or prophets have wielded a tremendous influence on the minds and consciences of men. In the Christian religion, the church, or the Bible, or Christ has exercised authority over men.

The question of authority in religion has become crucial in recent years, and especially in our own day and generation. Perhaps the final conflict between the authoritarian temper of religion and the scientific temper of the modern mind is that which we now observe in this matter of authority in religion. The modern mind will be free, at any cost. It claims the right to call to the bar of judgment all the interests of men, whether they be political, legal, ethical, or religious. Nothing is exempt nor is anything too sacred to escape this criticism. Here the road diverges between the ecclesiastical, dogmatic, authoritative type of religion, and the critical, free, modern mind. In the Christian world today, one or the other of these three authorities, the church, or the Bible, or Christ, is still accepted as the supreme authority in religion. And the question arises: If one accepts either can he be really critical, free, modern?

The question of authority in religion has had to do mainly with its nature, function, and organ or agent. The concept of authority in its primary meaning is quite alien to the spirit of the Christian religion. It derives from the political realm. It means that a political official, group, or body, has the right to exercise power, or command the actions of men. Authority spells power and issues in control and has recourse to external sanctions to make its will prevail. Closely allied with this

political meaning, and derived essentially from the same sphere of external power is the legal meaning of authority. It is the power possessed by a person or group of persons in virtue of the office held to enforce their demands on men. It is the authority of how to control the conduct of men. The political authority may be almost, if not altogether, absolute, and yet be illegal, and its exercise be wrong. If, however, it were legal, it would be legitimate to exercise it. This politico-legal meaning of the concept of authority has been taken over into and by religion, and has played a tremendous part there.

The other meaning, secondary and derived, though in its character far more significant and influential, is the ethical. It is essentially moral in its source, in its method, and in its effect. It means the power that is derived from the weight of opinion, or respect, or esteem of a given person or group. It is the influence wielded by a person whose intellectual or moral or religious superiority is recognized. It is, in brief, the authority of mind or character. We have entered a different realm. The political and the legal authorities have no right to enter this realm. They should remain in the outer world. Their exercise and sanction are external.

This ethical authority is inward and spiritual in its character. It makes its appeal to the mind or conscience, by its truth, or character. It is not coercive, but persuasive. It does not issue a command, but it commends itself to the soul. It is the authority of the prophet, not of the police. It is the right which truth has over the mind, and the good over the conscience.

This ethical authority alone, when largely conceived to include the whole mind, has the right over the whole of life. The political and the legal have no such right; if and when they claim to have such and begin to exercise it, then there is a moral justification for refusal, either by passive obedience or rebellion.

The function of authority is determined by its nature and

limited to its sphere. The political and legal authorities have the task of ruling or controlling the actions of men. They have primarily to do with overt conduct, and they would have all men all the time under such authority. This conception of authority and of its function is taken over into religion by the ecclesiastical organization. The discipline of its members may be eternal, even physical, and by the same means and methods as those of the state. And this authority is to be exercised continuously and permanently. There is no discharge, nor release from its control.

The function of ethical authority is, however, quite different. It is conceived in educational terms. It is pedagogical. Its function is to develop the mind, to educate the conscience, to guide the soul on its lone or associated way to the Divine Reality. Its objective is to make the mind free, the conscience independent, the soul autonomous. Its task is finished, when like Virgil to Dante it can say: "Expect no more or words or sign from me. Free, upright, and sane is thine own free will, and it would be wrong not to act according to its pleadings; wherefore, thee over thyself I crown and mitre." [1]

The same differences may be observed also with respect to the organs or agents of authority. The political, or the legal authority may be delegated to certain officials. These act for the state, or the state acts through them. This conception of authority as delegated to certain officials has passed over into religion. Some maintain that this authority is delegated to the church and its priests. These are the vicars of God. Or, as in law, certain documents or codes have authority, so in religion, authority is placed in the Bible which is held to be divinely inspired, inerrant, and infallible, and so supremely authoritative. The ethical conception of authority, however, finds its organs or agents primarily in persons who have profound religious experiences, moral insights, superior characters, and souls illumined by the Divine Spirit. The only persons who

[1] Purgatory: Canto XXVII.

have moral authority over us are those who are morally and spiritually above us; only if and when any priest, or scribe, or apostle has such experiences, does he have any claim to authority, and it is the experience rather than the office which gives him his authority.

The three claimants to authority in the Christian religion are the church, the Bible, and Christ. It is held by the Roman Catholics and by their very near kin, the Anglo-Catholics, that the church is the delegated organ or agent of Divine authority upon the earth for all persons and until the end of the world. Its creeds are true and final; its utterances inerrant and infallible; its declarations divine and authoritative. Grace and truth are possessed by it alone, and came through it alone, and are forever in the care and keeping of its officially ordained and consecrated officials, especially the episcopate, and in particular, the papacy.

This authority of the church is extended to cover the whole of life, the intellect in relation to facts, events, and truth, the conscience in relation to the right, and the soul in relation to God and the eternal world. And this authority is never to be surpassed. Its objective is not freedom but submission. The minor is never to become the adult in religion. He is always to think, and speak, and act, and believe as a child, and never put away childish things and become a man. He must give over to the church the care and keeping of his mind, conscience, and soul.

The Protestants generally have placed authority in the Bible. What the church is for the Catholic in this matter of authority, the Bible is for the Protestant. It is true, of course, that the authority of the Bible is not as external and coercive as that of the Church, for it does not have the same sanctions, and means, and method to enforce submission, though Protestants have on occasion had recourse to the State for its sanctions. Nevertheless it is still contended that the Bible has authority of a compulsory character. It demands submission of

mind and conscience, and does not brook question or criticism. And it has a right to control the whole of a man's life, all his intellectual interests, moral judgments, and spiritual aspirations. Nor do such Protestants contemplate any release from this all-inclusive authority, for they conceive its function to be essentially magisterial rather than pedagogical.

These two authorities, the one as much as the other, have been called to the bar of judgment. They have been subjected to criticism, and their claims to the rightfulness of their authority have been discredited or disallowed. Historical study has disproved their pretensions to the sole possession of truth; the conscience, their right laws of life; and the soul, their true revelation of God; and philosophy has undermined the foundations of their world-view. Of course, the wealth of experience to the church, and the greater wealth of experience in the Bible are not discredited, nor discarded, but this experience is discriminated and separated from the wood, hay, and stubble of its thought and practise. Such is the fate that has overcome the authority of both the church and the Bible. The modern mind and conscience are perfectly free in relation to their claims.

Now the critical question in religion today is, whether the same fate is to befall the authority of Christ. The Catholic bases his claim for the authority of the church on the authority of Christ, and the Protestant does the same, with respect to the authority of the Bible. There has been from the days of Christ to the present the general recognition of his authority in all moral and spiritual matters. It is recognized in the Gospels and the Epistles of the New Testament, and also through the centuries in the church, and also outside organized Christianity by devout souls. It has been generally acknowledged that to accept the authority of Jesus is to constitute oneself a Christian, and to have a right to that name in its stricter sense. And if his authority is not recognized, then it is held one does not have the right to the name Christian. It would appear, then, that

for all Christians, the fact of Christ's authority is basic and definitive, infallible, and final. The only differences of view would appear to be as to the nature, the extent, and the grounds of his authority.

The traditional, orthodox view of Christ's authority, certainly in its thorough or extreme form, maintains that his authority covers all matters on which he spoke. Whatever he said on any subject is final and authoritative. It would appear that all his utterances were delivered *ex cathedra*. His authority, therefore, is extended to cover not only matters of faith and morals, but also matters of fact, such as the authorship of the books of the Old Testament, and certain events of history, but also such matters as the psychical condition of the mind and the catastrophic end of the world. The authority of Jesus is thus made to cover practically the whole area of human life and to be final on historical and literary matters, on psychological problems, the course of history, and the final catastrophe. Questions on these matters as well as on faith and morals are regarded as closed.

Then, too, the function of Christ's authority is conceived to be magisterial rather than pedagogical. He legislates on moral and social matters and exercises his authority over the mind, the conscience, and the soul, without thought of making men free and independent; they are bound in subjection to him forever. He makes moral decisions for them, he imposes his laws upon them, and binds them to him as soldiers are bound to their commander. So it is "theirs not to reason why, theirs not to make reply, theirs but to do and die."

Moreover, this authority is based upon a theological interpretation of his person and offices. This interpretation takes us into the metaphysical order. The explanation for this person, offices, and authority is found in the eternal Logos, the eternal preexistence, the heavenly descent, the incarnation, the miraculous birth, career, and resurrection, and the redemptive work for man's salvation, and his eternal judgeship over the

final destiny of the human race. In short, the dogmatic view of the authority of Christ grounded it in his deity, conceived and interpreted in the terms of a given metaphysic. This is the traditional theological definition of the authority of Christ.

We have now to observe the critical attack upon this definition. As the Church and the Bible have been subjected to criticism, so also has the view of Christ's authority. Historical study of the Scriptures has discredited the claim made for him on Biblical literary matters. Psychological investigation has banished it from the sphere of abnormal psychical phenomena, and medical science has excluded it from the theory and practise of medicine. The modern conscience is perplexed by, hesitant about, and sometimes outspoken in its criticism of, his alleged moral demands and reported actions, and it claims the right to bring Christ himself as well as the church and the Bible to the bar of judgment. And modern science and philosophy repeat the world picture and the world view of Christ and of his period. It would appear, then, that whatever authority Christ may still have must be limited wholly to the moral and religious, and the grounds for this authority are no longer the traditional theological bases.

If there is any authority left to Christ, then the modern, critical theologians are obliged to define it in new terms. This we may call the critical view. It is critical in that it recognizes the right and the duty to pursue the method of criticism. It is compelled to abandon the old dogmatic view, and to seek for another.

This critical view bases Christ's authority on his ethical and religious experience as a moral and spiritual being in this our human world. He lived our human life, under moral and religious conditions; he had his profound experiences, out from which his clear moral and religious insight came, and his moral and spiritual achievements were made. It is experience and the wisdom which it yields that gives any morally and spiritually superior person his authority. In proportion to the depth

and richness and purity of the experience and the wisdom that issues from it is the authority. In like manner, in the case of Christ, it is his actual moral and religious experience, and the clear insights it yielded, that gives him his moral and religious superiority, and so his authority. As far as he is above us in all these great matters of life, so far is he an authority for us. His authority then is not grounded in some external position, nor office, nor in some metaphysical nature alien to the actual experiences and achievements of moral beings in this world. Whatever authority he possesses he has in virtue of the nature of his moral and religious experiences.

Then, too, since his authority is thus based on these experiences, it is limited to them, and confined to their sphere. The sphere of his profound experience is the field of his expertness, and so of his authority, and so far as he is an expert in moral and religious matters this is where his authority lies. It is in questions of moral values and spiritual realities that he is the great expert, and within these deep and vast confines it must be kept. This is very essential for a just appreciation of his authority, and for our complete freedom of thought in the sphere of science, history, psychology, medicine, and philosophy.

Moreover, we observe that this authority is conceived in pedagogical terms. It is profoundly impressive to see how Jesus used his moral and religious experience and treated the minds and consciences of men. Not only have disciples, apostles, and theologians made far more of his authority than he did, but they have conceived its function, and frequently exercised it in ways he did not. While he called himself master, yet the authority he wielded was not legal but ethical, and its function was not magisterial, but pedagogical. It was not dictatorial, but persuasive, not coercive, but appealing. He did not constrain men, nor compel them. He did not desire to keep men minors, mere children. He educated, trained, and developed those nearest to him, and with whom he associated

most. He desired to make them comrades with him of the moral and religious life.

Thus, we find Jesus in his method of teaching making an appeal to the daily experience, the common sense, the personal affection, and the moral consciousness of persons for the understanding and authentification of his teaching, or moral demands. "Which of you," he said, "having an ox or a sheep in distress" will not come to its rescue? or "Which of you having a child crying for bread, will give it a stone?" And still more profound, "Judge ye not of yourselves what is right?"

He did not make his moral insights and spiritual certitudes to be substitutes for their own. He threw men back and in upon themselves for this development and direction by their own moral consciousness. He refused to do their moral and religious thinking for them. He offered them no ready-made solution for their problems.

Nor did he impose his own convictions upon men. In his dealing with them, he used the method not of the dogmatist, but of the expert. He spoke, it is true, with moral conviction, with the note of untroubled certitude, and in the tone of spiritual assertion, but he did not impose his truth upon them; he only declared it. "He that hath ears to hear, let him hear." Like every great expert in whatever field of life, or thought, he let his truth have its way with men, and carry its own certification. With him, as with Socrates, there is some questioning of his opponents, but little or no arguing. He speaks the truth as he sees it. He utters his soul in its consciousness and conviction of everlasting truth, and lets the truth have its way with men. It is not that while he has a passion for truth, is eager in desire to express it, he is indifferent to his hearers, but his confidence in his truth and his respect for and love of them lead him to pursue this persuasive method, which is the basis of, and the reason for, the attitude of toleration in all moral and spiritual matters.

Moreover, it was manifestly the purpose of Jesus to create

free, autonomous followers. His truth made men free. Freedom is by the truth and for the truth, and in the companionship of free souls. The remarkable thing about his authority is that it makes men free, but once free, men feel themselves morally bound to their emancipator. This is one of the striking paradoxes of the Christian religion. It makes for the consciousness of freedom, and for the consciousness of being bound. The man is freed by Christ, and yet bound to him. This was the experience of Paul, and Luther, and others. The richer the experience, and the clearer the vision, the better are men able to appreciate the wealth of Christ's experiences, and the clarity of his insight, and the more do they return to him for this further development, and greater allegiance.

Nevertheless, in spite of this paradox, indeed it may be because of it, the critical view of authority acknowledges the moral right of the mind and conscience to be autonomous even in relation to Christ himself. The modern mind has demanded and won the right to be free with respect to the authority of the church and the Bible. Does it have the same right in relation to the authority of Christ, even in the moral and religious realm? This is the crucial question. The modern mind claims the right and recognizes the duty to consider all questions, takes cognizance of all facts to examine them, explain them, and keep the mind open for new facts, and better explanations. It is a moral obligation to develop a scientific temper in all matters of investigation. The same right and duty are also recognized in moral matters. "Even God," as Browning declares, "allows us to stand off a handbreadth from him, in order that we may have room to live our own life." So also we have the moral right to stand off a handbreadth from the authority of Christ that we may live our own moral life. We must stand off in order to examine and consider before we assent and consent to his utterances.

And this involves the right to suspension of judgment, and hesitation as to assent and consent until the mind is convinced.

Does it also involve the right to differ? This right to differ is inviolable, but its practise is the hardest thing in the world for the disciple of Christ. It is not done easily nor heedlessly, but with great difficulty, and sometimes with agony of soul. It is always hard for teachers and parents to grant this right to their children or pupils, but the remarkable thing about Christ is that he recognizes this right and allowed it. Perhaps the honest disciple is never so near to his master and has so much of his spirit as in these critical moments when he feels himself called upon to suspend the judgment of approval or to differ from his master. He who was obliged to differ from his own teachers, and from Moses the greatest of them all, and oppose his own moral consciousness to them, can sympathize with those who may be led to differ from him and to wait patiently, even confidently, that their spirit will lead them to appreciate his, and both see eye to eye as regards the divine truth and the eternal Father.

This, however, brings up another question for our consideration. We have spoken of the delegated organ or agent of authority. Some find this in the church, others in the Bible, but both groups, and others find it in Christ. This idea of a delegated organ or agent suggests that it is not the original, but derived, not the supreme, but the inferior authority. For all theists and Christians the ultimate authority is neither an institution, nor a book, nor a person, not even Jesus, but God.

The delegated authority is held to have its source elsewhere than in the nature of man or the world. It is external to those on whom it is exercised. It does not require their consent to give it legitimacy. The idea of the consent of the governed is alien to such delegated organs or agents. The old political and legal, and indeed the present political and legal, authorities over large parts of the world, do not arise from human experience, but are supposed to be supernaturally determined and handed down from above. The founders of the political order and the first law-givers for the nations are supposed to be

supernaturally endowed for and directed in their tasks. There is a divine right of kings and law-givers. And even the theological definition of authority has often had this same heteronomous character. Christ's authority as we have seen was grounded in him as a supernatural being rather than in his moral experience in the world, and even the authority of God has often been conceived in this same external manner. It is a matter not of his nature, but of his will, or of his mere pleasure. Right is not in the nature of things, but in the statute proclaimed. Neither the divine right of kings, and of law-givers, nor of the Christ, nor of God was conceived to be grounded in and to grow into the moral experience, social discovery, and the nature of things. Such delegated authority was derived from, and it issued in, a supernaturalistic morality and religion. The criticism passed by moral philosophers that the Christian ethic in general, and its idea of authority in particular, is heteronomous in character, has much to justify it, and it has compelled a reconsideration of the whole question of delegated authority, and given rise to a new view.

Since moral authority is grounded in, and is derived from experience, and must be confined therein, it is not something that can be delegated at all. It has nothing official about it. It is not official position, but moral condition that justifies it. It is not something gotten by legal appointment but by moral achievement. It is the authority of the moral experience and character rather than official standing that obtains in the ethical and spiritual order.

In like manner, while, in the moral experience, there is a reference to the divine reality as the source, ground, and sanction of the moral law, this does not give the law an external and alien character. The moral law is the structural principle of the universe. It is a law for God and man. And so the authority of God himself is grounded in his moral nature. Neither the moral law, nor the divine authority is something external or alien to the moral nature and experience of man.

Nor is the disclosure of the moral law nor the divine authority made apart from, but rather through, the moral experience of the individual, and the history of the race, and the insights of great souls. Nor is the divine sanction for the moral law to be found in external punishments and reward through miraculous interventions, but in and through the nature of the soul and its experiences in the world, and the historical experiences of the race in its action and interaction with the world.

The moral law and human nature are akin, not alien. They are in agreement in their true character, not in contradiction. And while the divine authority is transcendent in its source, it is immanent in relation to the soul and the world. Thus, in recognizing the authority of God, and obeying the moral law, and living the religious life, we realize our natures, we are true to ourselves, to our fellows, and to God. Conversely when we are true to God, then we are true also to ourselves and to others. Thus both God and man are members of one and the same moral order. The Christian conception of the kingdom of God, the Stoic idea of citizenship in the dear city of God, or the universe, and the Kantian thought of the kingdom of ends, agree in the idea of the harmony between the autonomous life and divine law and the ultimate authority.

Once more, and finally, we observe the growing demand to pass through and beyond all lesser and delegated authorities to the ultimate authority. The strong temptation and tendency have ever been to remain with these lesser authorities and to be satisfied with the authority of the church, or the Bible, in the past, and now with that of Christ. There is much more said and written about these authorities than of the authority of God. And yet the great mystics and saints of the church, and the great prophets and psalmists of the Old Testament and Christ himself were primarily concerned with the authority of God. And the time has come when we should go through all these lesser proximate and derived authorities to the supreme, original, and the ultimate authority.

THE ESSENTIAL PRINCIPLES OF CHRISTIAN MORALITY AS GATHERED FROM THE NEW TESTAMENT

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In approaching this problem several cautions must be borne in mind. The New Testament is not one book but a library from the pens of a dozen or more writers. Again, for the most part the writings are not studied attempts to set forth the authors' views on all points of Christian truth and conduct. Many are incidental letters, called into being by specific problems in the early Christian groups. They were written for their readers and not for us. Accordingly the author discusses the matters in which he feels his churches need instruction. We will hardly expect then to find an exposition in writings such as these of matters—often the more important—in which he and his churches are in agreement. Again, many of the letters of Paul, for example, have disappeared, so at best we have but a fragmentary record.

And when we turn to the Gospels to try to discover the principles underlying Jesus' teaching, we are in worse confusion. At least we are tolerably agreed when we read Romans and Galatians, the correspondence to Corinth, 1 Thessalonians, Philippians, Philemon, that they are essentially Pauline. And when we turn to Hebrews and the Catholic Epistles, though we may not be sure of the authors' names, we can at least see what they wrote. Not so with the Gospels. At best we have but a bare *précis* of Jesus' words, modified by the years in which they were preserved only in the memories of men. From this fluid and changing source the writers of our Gospels picked and chose, and we can hardly doubt ofttimes decidedly altered, in accord with their plans and purposes. The result is that no two critics are, or ever can be, in exact agreement as to what

is Jesus and what is the evangelist. With regard to the order in which the various sayings are introduced one is often tempted to agree with Schmiedel that "all . . . one sees with perfect clearness is that they do not originally belong to the place where they are now found." [1] Accordingly it is most rash to attempt to determine the original meaning of a passage from its context. For at best this context tells us only what the evangelists or their sources felt it meant.

In spite of these very decided limitations with which the student of the Gospels is confronted when he essays to write a historical life of Jesus, I feel we have the materials which reveal the kind of man Jesus was and the type of message he sounded, though I frankly confess I feel the data entirely inadequate for constructing a biography in any accepted sense of the word. In the light of this confession perhaps the suggestions made, which from the limits of space can not be buttressed by facts or arguments, will seem inconsistent and dogmatic. Many of the points are debatable and perhaps doubtful, but unqualified statements often make the issue clearer and render it more open for discussion and criticism.

In the opening paragraphs of the *Nicomachean Ethics* Aristotle wrote: [2]

> Since then of all things which may be done there is some one End which we desire for its own sake, and with a view to which we desire everything else; and since we do not choose in all instances with a further End in view (for then men would go on without limit, and so the desire would be unsatisfied and fruitless), this plainly must be the Chief Good, i. e., the best thing of all.

The pursuit of this Chief Good—or, as the doctors of philosophy in the Middle Ages phrased it, the *summum bonum*—is the chief end of ethics. Since Jesus and Paul have had the greatest influence on Christian thought, it may be wise to limit this discussion to a consideration of what each considered the Chief

[1] *Enc. Bibl.*, "Gospels," p. 1886.
[2] Aristotle, *Nich. Eth.*, Bk. I, Chap. 2 (1094a). Chase's translation.

Good—the goal to be achieved—and the ways, so far as we can discover them, that they went about realizing it.

All three of the Synoptic Gospels—and with them alone can we be concerned in our search for the outlook of the historic Jesus—represent Jesus as appearing in Galilee with the message, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." And throughout the accounts this constitutes his message. When he sends out the Twelve, this too was their message. They were not to argue nor to preach. They as he were to proclaim the word. If their audience refused to heed, they were to shake off the dust that was under their feet for a testimony unto them and to depart to the next place. Like the watchman told of by Ezekiel, who is under obligation to sound the warning, but whose skirts are clear if the people refuse to heed, he sounds this clarion call. But unlike Ezekiel's watchman—and perhaps also John the Baptist—the message is not one of doom, but of joy. This present evil age is coming to a speedy cataclysmic close. Out of its ashes a new age will appear. Entrance into this new age is the greatest boon of life—the incomparable pearl, to gain which the wise merchant man will sell all his other pearls without hesitation. It might dawn at any moment, surely within the lifetime of his hearers. It was God's richest gift for his children. When they prayed, after they had blessed God for his mercy, they were to petition its speedy appearance, "Thy kingdom come!" This was the good news. How could men fail to see it? And so in the highest hopes he started the task of proclamation with his ringing call that men repent of their sins and fit themselves for entrance. It was only as the months went by and the people who had at first listened with an interest heightened by the rumor of reputed magical cures gradually fell away, repelled by the severity of the requirements he laid down for entrance, that he seems to have lost his earlier hopes for the nation and to have come to the recognition that since the gate was narrow and the way of so

little breadth few would find it. But even when this truth was forced upon him, as it is upon all who essay a like rôle, and the waves of temptation beat upon him, he refused to yield an inch but accepted the issue and reaffirmed his challenge. Like Seneca he could say: "O Neptune, thou canst sink me; thou canst save me if thou wilt. Whatever comes, I will keep my rudder true."

The kingdom soon to dawn was the *summum bonum* of life; repentance of evil deeds and a rigorous conformity to its ideals the one challenge for men. What was to be the standard which would determine whether or no a man's life was such that he would enter when the kingdom appeared? To me there can be little question. For Jesus as for any other Jew the Torah was the complete revelation of God in every detail of life. Everything that it was necessary for man to know was here provided. All he needed to do was to follow its prescriptions, and he would perform God's will. It was all equally ancient and authoritative. It had all been created by God before the creation of the world. To be sure, many of its detailed prescriptions had been uttered by priests and lawyers many years after Sinai, but they were not originating anything new; they were merely repeating what God had privately announced to Moses on Sinai. Indeed, as a matter of fact, all had actually heard it when it was first given, for "all souls, even those which still had to be created, were present at the Revelation on Mt. Sinai."[3] By following the directions of Torah man could realize what was at once his highest duty and greatest privilege —being like God. For not only had Torah been revealed by God, but it revealed God. Since every man had been created in the image of God, the ideal was to be as near like him as possible. "Be ye holy, for I the Lord your God am holy" stood at the center of Jewish ethics. Professor Gilbert, in his recent admirable little book *Jesus and his Bible,* is quite within the facts in his emphasis that according to the oldest sources Jesus

[3] *Exod. R.* 28, 6.

rarely willingly appealed to the law to strengthen his words. When he did cite it—and the occasions were rarer than we have been wont to think—it was usually to meet hostile criticism or to answer questions. Yet this does not deny the probability that the ideals that Jesus held before his audiences were those with which he had himself been nourished from his earliest youth. He might, and almost surely did, feel that the scribes had proved false to their ideals and had deprived them of their original content by their interpretation, of which apparently he knew little and cared less; he might even in an occasional case appeal from the practical note sounded by Moses back to the original purpose of God, but his respect for the law and for the principles it revealed was high, and unless the evangelists have gone woefully astray he had no intention of denying its authority. The curious insistence that everything that Jesus taught was new and that while nominally a Jew his aim was to found a new organization—a church—has been led far astray by an overemphasis on the repeated formula of Matthew, "It has been said of old, but I say unto you." Is not this note due to Matthew's view that Christianity is a new law and that the Kingdom of Heaven is synonymous with the Christian church rather than to a verbal fidelity to the teaching of Jesus as some have attempted?

Does not this essential harmony with the highest notes in Judaism account for the similarities between his teachings and those of his Jewish contemporaries? An hour's reading in Strack and Billerbeck's *Kommentar des Neuen Testaments aus Midrasch und Talmud* can hardly fail to convince even the most sceptical of the striking similarities. Jesus' breach with his opponents was not because his words were new and revolutionary. The evangelists give no hint that his opponents were scandalized because he taught God was father or called men to repentance. Was it not because he attacked them, the teachers in Israel? Conscious of their own probity, they were indignant that this man, whom they must have regarded as an ignorant

am ha-ares, should violate what to them were the holiest ordinances of God and impugn to them base motives in teaching what they believed to be God's holy will. The scribes misunderstood Jesus. Did not Jesus fail to understand many of the scribes? Like Hosea he could cry that God desired loving-kindness and not sacrifice; but while in the days of Hosea sacrifices played a large part in the life of the nation, they were of small concern to the average man in Galilee, who could but most infrequently attend the sacrifices offered in the distant temple in Jerusalem. Not sacrifices, but the laws regarding the Sabbath and the food restrictions, seemed to him a formal and useless thing. The days were too short to be concerned with them and their endless applications. At any moment the new age might appear, and woe to the man then who had been sidetracked by these lesser concerns.

Nothing is more rewarding to the student who would seek to get below the records and see Jesus as his contemporaries saw him than a study of the different interpretations men have put upon him. Each age with its new interests and problems has seen in Jesus the champion and advocate of its own views. Will this not always be the case? Today there is a wide-spread emphasis on social service and betterment of conditions—or is it the desire for reform? When the foreigners in our midst stop using as coalbins the bathtubs their landlords have installed, and when they speak a perfect American—pure and undefiled—then will the Kingdom of God surely dawn. And Jesus is made to sponsor this, just as he has had to sponsor so many other abortive attempts. We call it a modern use of the Bible, but is it really any more than our attempts to avoid the final responsibility for our own acts?

Though I believe—speaking homeopathically—in social reform, I do not think that Jesus had the slightest interest in it. The fundamental clew to his teaching is one quite unpopular today. For Jesus' concern was with the individual, and his object was to insure this individual of entrance into the new

age, not to ameliorate society. As Professor Scott has rightly said, "His primary interest is not that of making the world better, for this will be accomplished by God himself when he brings in the Kingdom, but that of fostering an active goodness in men and women." [4]

When he bids the rich young man to sell his goods and give the proceeds to the poor, his concern is hardly for the poor but for the young man himself. Riches were an insuperable bar to an attempt to gain the great boon of life—entrance into the kingdom. Since all things were possible for God, it was possible that there might be an exception, but his teaching is explicit that as a general thing riches were a sore handicap. We have been wont to tone down this clear word and to make it a special diagnosis for this man, but surely the evangelists give little support to this attempt to sidestep an unpleasant truth. Matthew recognizes the severity of the teaching and tones down the clear word, "One thing thou lackest," into "If thou wouldest be perfect." Is this not an early attempt to adapt the uncompromising teaching of Jesus, which was not intended as a social panacea in a society long to continue, but as a means of gaining admittance to the fast-approaching kingdom, to be a dictum of morality in the early church? Can we not see the same attempt by Matthew to make the teachings workable in the word about divorce, where in direct clash with the clear teaching of Jesus as preserved in Mark, Luke, and even Paul that there is no ground for divorce, he inserts twice the qualifying clause, "saving for the cause of fornication"? It is perhaps interesting to observe that some early Christians felt the teaching "every one who is angry with his brother shall be in danger of the judgment" so severe that they inserted the phrase "without cause" and thus deprived the original word of all its meaning. We would like to know far more about his teachings than we do, but one thing is clear: Jesus did not utter platitudes.

[4] *The Ethical Teaching of Jesus*, p. 83.

Since his concern is for the individual, the moral quality of an act depends solely on the thought or purpose that lies back of it and prompts it; not on its effect upon others.

We have attempted to get away from the clear teaching by emphasizing the evil of "trust in riches," but does that do justice to Jesus' view? We recognize that were men to follow implicitly the instruction not alone to the rich ruler, but as recorded in the Sermon on the Mount—"And if any man would go to law with thee and take away thy coat, let him have thy cloak also—give to him that asketh thee, and from him that would borrow of thee turn not thou away"—it would be the collapse of society. But does that justify us in making Jesus sponsor our ideas? If life were to continue but a short time, it might well have been an admirable procedure. Surely his early followers so understood his teaching when they pooled their resources in the early Jerusalem days. The feeling of distrust of the rich and greater confidence in the poor may well have been forced upon him by the hostility of the former, who not unnaturally looked askance at the teaching of an impending change, even though it was to be brought about by an act of God. Is it not natural that among those who had nothing to lose and everything to gain such a teaching would have been most acceptable?

Not alone the promises but the words of counsel which he uttered were always for some good that would result to the individual, not to mankind. Surely this is clear in the Beatitudes. It is equally true of the "great commandment" (Mark 12: 28ff.) where Israel's watchword of love to God and love to the neighbor is that the individual may so order his life as to enter the kingdom. When the godly scribe—surely as fair an illustration of Judaism as the unlovely Pharisee in the temple, who has long been used as an awful example of what a legal religion will do for a man—willingly assents to Jesus' words, he is told he is not far from the kingdom of God.

Men are to forgive their neighbors' trespasses, not because

it is the right thing to do, but in order to be sure that their own trespasses will be forgiven by God. They are not to resist the evil one, but regardless of the affliction that may be theirs they are to rejoice that speedily the night of sorrow will pass away and the new day dawn. May not many of these words of non-resistance have been originally directed against the pugnacious group of home-rule advocates in Galilee, and in no small measure account for their flagging interest, when they came to realize the hopelessness of making Jesus party to their plans? God was in his heaven, he would avenge Israel; they were not to usurp God's place. No more difficult teaching than this regarding the use of force have Christians had to face. The outstanding tragedy of the last war was the dilemma into which men were forced when their consciences were troubled at the thought that Jesus could be mistaken but when their patriotism was even more troubled at the thought that he must be obeyed.

So we might go on, but enough has been said to show the unsatisfactory nature of Jesus' teachings if we would strive to take them and use them as commands to be obeyed literally in our day. It has been tried, but the attempts have always ended in fanatical extremes. It would mean chaos. But that does not excuse us from depriving the words of their content, and then using them as if his authority still enjoined them. Should we rather not frankly recognize that since his thoughts are not our thoughts his ways can not be our ways? He was looking for a new age. He was not sure just when it would dawn, but he was confident it was in the immediate future. Only those whose lives were right would enter in. Since exclusion would be the one awful fate, every energy must be bent to achieving such a character that whenever it dawned men would not be caught napping. In so far as they were then living lives that would insure their entrance they might be spoken of loosely as actually already in the kingdom, although of course this was but a way of speaking. This manner of speaking may well

account for the confusion which has led to the endless discussions as to whether the kingdom was actually present or future.

So Jesus comes to us. He was not a teacher as we understand the term. He was a prophet, or rather a herald, proclaiming God's news, good news for those who hearkened and as the penitent prodigal humbly turned and went home to the father. Since the boon was so great and the time so short, the most rigorous terms were demanded. The righteousness of those who sought to enter in must surpass that of the religious leaders of the land. The final responsibility lay with the individual himself. The good seed was being sown; all depended upon whether or not they were good soil. If they were, they would bear fruit; if not, the seed would in their cases be lost, though it itself was good.

The most significant thing about the ethic of Jesus was that his own life conformed. His words were often severe and his strictures real, but they reflected the uncompromising integrity of his own life, and his hatred of sham and pretense. Perhaps at times this very honesty led him to be unjust to those who did not see with him. His outlook on life was so different from ours, and the ideal to be achieved so vastly different that in many cases to apply his words literally would be suicidal. Yet the man was more than the message. And as we view him through the mists of the years, we humbly pray that the spirit that filled Jesus may fill us also.

Jesus founded no church and laid no stress on any ritual or sacramentarian system, but Jesus was taken from his followers before the movement compelled organization. Paul and the apostles were faced by conditions that compelled organization, and the ethical system of Paul presupposed an organization sufficiently sanctified and transformed by vital union with the redeeming purpose of God in Christ Jesus to be entrusted with loving fraternal authority, as he felt he could himself be entrusted with the paternal authority, an authority that has as its goal not feeding children always with milk, but developing men and women free in Christ Jesus to do righteousness.

This incisive statement of Professor Hall [5] gives a real clew to an understanding of Paul's teaching. Like Jesus he expected a speedy appearance of the new age, but unlike Jesus, although he expected the world to end on the morrow, he wrote as if it would last forever. The second stage of Christianity was underway. Groups of men and women with hopes and aspirations linked indissolubly with Christ were springing up everywhere. Though Paul never lost his interest in the individual man—the mystic union of the individual believer with Christ was ever the central note of his thinking—yet his most lasting contribution was the emphasis on the solidarity of man; the joint interest which binds humanity together and makes the brother's interest truly one's own. Christians had had similar experiences; they were joined in the same vital union—or should be—with their risen Lord; their tasks were much the same. Accordingly, they should live in the most perfect harmony and by a mutual give-and-take strengthen each other in their glorious faith. It is hardly an exaggeration to say that this sense of fellowship (*κοινωνία*) produced his ethic or at least gave to it its distinctive form.

The *summum bonum* of life for Paul is contained in his pregnant word "in Christ." By faith in Christ the believer had come into intimate fellowship with his Lord; he had died to the flesh, characterized and dominated by all its lusts, and as a result lived to the spirit. He was actually a new man in Christ Jesus. To this new and exalted status his life must henceforth conform. By this union he was assured a place in the eternal destiny of the world, in the new age soon to be ushered in. Should death come before the dawn of the new age, it would have no effect save that of bringing the Christian into an even closer union freed from any danger of relapse into sin.

But this glorious destiny was only for those who actually lived "in Christ." If a man were in Christ, his life must inev-

[5] *History of Ethics within Organized Christianity*, 1910, p. 86.

itably show it. As a recent writer has happily phrased it, "in Christianity a character conformed to God's own is the consequence of the grace of God in Christ Jesus, through the Holy Spirit. The possession of such a character is therefore the criterion of man's faith and the reality of his union with Christ." [6]

To proclaim this glorious gospel was at once his duty and joy. He was not ashamed of it, for it was the power of salvation to all who accepted it. To offer it in such a way that men would accept it was his crowning task.

So Paul stands forth not as a systematic theologian interested in doctrines but primarily as an ethical teacher. We are coming to see that the practical admonitions that make up the concluding sections to many of his letters are not appendices but the real reason for writing; that even a letter like Romans is almost completely ethical in purpose; and that the propositions and arguments of the first eleven chapters are of a character to make possible the challenging words with which chapter twelve opens, "I beseech you *therefore,* brethren." In the thinking of Paul morality had a central place—ethics and religion were one for him as for any other Jew—but it was the practical morality of a missionary pastor, not the ordered sequences of a Greek moralist like Aristotle. The problems that interested him were the matters that concerned his churches; that helped or hindered the men or women in Corinth and Thessalonica in their attempt to live worthily of the gospel.

We have seen the highest goal to be achieved in life in Paul's eyes was the mystic union with Christ, from whom nothing could separate the true believer, be it "tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword"; and that a character in accord with the new status was requisite. What was to be the standard or criterion? Paul tells his readers again and again that they are to walk worthily of the gospel of Christ. Here we find the ultimate

[6] G. F. Moore, *Birth and Growth of Religion,* p. 176.

criterion for Paul. Jesus' words when known to Paul were of the utmost importance, and he used them to point his warnings, but after all they were but fragmentary. He had probably never known Jesus after the flesh, but he did know the risen Christ who had transformed his life; with whom he had died to sin; in whom he had risen from the dead; and unto whose perfect stature he was constantly growing. His eyes were no longer set on earthly standards; Christ was the object of his gaze and his longing. His burning purpose was to present every man (himself included) faultless in Christ. To the man who was really in Christ the new life would be revealed, and in such a manner that he would feel himself impelled toward it. This, as we saw, alone could prove the reality of the change. The Christian would be so completely linked to Christ that he would not be able to distinguish between his desires and goals and those of his Lord. He would have the mind of Christ, which meant far more than "thinking like Christ," but that actually Christ himself thought in him. He would be constrained by the love of Christ, which meant neither his love for Christ nor Christ's love for him, but rather the love—both his and Christ's—that resulted from and was made possible by the union of believer and Lord. So in a real sense Christ became his exemplar. This is expressed in classic form in Phil. 2: 1-11. Here Paul buttresses his argument by the example of Jesus, the last man, in contrast with Adam, the first man. Adam had desired to be equal with God and had stretched out his hand to grasp the apple which would make this equality possible. Jesus, far from striving to grasp this equality (cf. *ἁρπαγμόν*, ver. 6), voluntarily humbled himself. He became thus the great example. So Christians were to walk "in my ways in Christ," the ways Christ himself would walk and teach. Paul may refer to them as "my ways" and bid them imitate him, but he is not setting himself up as an infallible guide, but merely as one who is himself striving to realize the same goal. "Be ye imitators of me, even as I also am of Christ."

Nevertheless for the detailed instructions that were necessary for his converts, who were still babes in Christ, Paul could not refer to the explicit teachings of Jesus, for as we have seen but few of these were available. In spite of the usual explanation that one of the greatest advantages that Christianity had in its struggle with the other mystery cults was its possession of a historic figure as its Lord, the student of early Christian history is struck by the little emphasis that was laid on just this point. Harnack has rightly observed:

> To "imitate" or "be like" Christ did not occupy the place one would expect among the ethical counsels of the age. Jesus had spoken of imitating God and bidden men follow himself, whilst the relationship of pupil and teacher readily suggested the formula of imitation. But whenever he was recognized as Messiah, as the Son of God, as Saviour and as Judge, the idea of imitation and likeness had to give way, although the apostles still continued to urge both in their epistles, and to hold up the mind, the labours, and the sufferings of Jesus as an example. In the early church the imitation of Christ never became a formal principle of ethics (to use a modern phrase) except for the virtuoso in religion, the ecclesiastic, the teacher, the ascetic, or the martyr; it played quite a subordinate part in the ethical teaching of the church. Even the injunction to be like Christ, in the strict sense of the term, occurred with comparative rarity.[7]

So in the last analysis, although this was the theoretic standard, the actual content of what living worthily of the gospel meant had to be found elsewhere. For a Jew, as we have seen, the answer would have been easy. It would have been found in the precepts of the law. Due to Paul's strictures of the law and his decided break with Judaism before he appears in his letters, we have been tempted to overlook the formative influence that the ideals of the law had exerted upon him. Due to his experiences in the Gentile world, and the oppositions he had felt from his own countrymen, he could come to feel that Judaism with its law was in complete antagonism to Christianity, and could break with his past completely—so far as

[7] Harnack, *The Expansion of Christianity in the First Three Centuries*, Vol. I, p. 107, n. 1.

conscious allegiance went—yet that should not obscure the fact that in his plastic days the ideals of the law had been his ideals. They still remained so although he may not have been conscious of it. He had thrown off completely the authority of the law. The quasi-scientific attempts to differentiate between the ceremonial and moral law, and the efforts to maintain that Paul broke with the former but kept the latter, will not stand investigation. The Christian was no more bound to refrain from adultery because the Mosaic Law so ordered than he was compelled to be circumcised. Christ was the end of the law. But why did Paul feel it was out of harmony? Many of his Gentile converts did not feel so. Was it not because he had been brought up so to regard it? In short, the ideals that he held before his churches were his own ideals, but they had become his ideals through his nurture in a race where morality and religion were one. So for Paul, as for every other moral teacher who has made any real impress, the final authority was the light within. The standards he set were his own standards of conduct. We can see how he had come to possess them, but as he wrote he was unconcerned with their genesis. The sort of conduct that the Corinthians were indulging in and which in Paul's eyes disgraced Christ and debauched him whose body the Christians were, was the conduct that Paul himself loathed. Can there be a more ultimate authority?

In this brief approach to Paul I have tried to suggest that the central place he gave to morality and the resultant need of standards which would serve as guides to himself and his fellow Christians in their endeavor to live worthily of the gospel all spring from his conviction of the mystic union of the believer with the Lord. The ultimate criterion was to be found in Christ, not alone as the example but as the dynamic, motivating source of the new life to which the Christian had arisen. Accordingly it was only in this mystic union with the risen Lord that the Christian found his freedom from sin possible. This mystic *koinonia* expressed by the formula "in Christ"

involved also the *koinonia* between Christians so consecrated. The vertical bond of union with the Lord resulted in just as real a horizontal unity among the fellow believers. Only in so far as this latter fellowship was in the most perfect harmony and peace could the former be realized, since the group was the body of which Christ was the head, the bride of which he was the husband, the building in which he was the corner-stone.

In a detailed study of Paul's teaching we would have to examine how these principles worked out in practise; to see how he met the specific needs of his day. The brevity of this paper will allow merely the enumeration of the four challenges I think I can observe in Paul's teachings. For clarity they can be phrased as words of counsel.

1. "Separate yourselves from all that would defile." The Christians were "saints" (ἅγιοι), i. e., men and women who were consecrated, set apart for Christ. So they should ever keep this fundamental fact in mind, and remain apart from all that would sully and defile the body which was Christ. Sexual impurity, which was a matter of almost complete indifference to the average Gentile, did much to make this command so prominent in the words of Paul.

2. "Stand fast in all the duties of life." The Christian's life would be a constant warfare against his relentless enemy, sin. For this warfare he must arm himself with the panoply of God that in the final day, having done all, he would stand victorious. Suffering would be his. From it none were exempt; even the Lord himself had suffered and died. The Christian must steel himself to endure suffering as a good soldier. Uncomplaining patience was not enough. He must show unswerving constancy, regardless of adversity and suffering, confident that these were nothing in comparison with the glory that would soon be his.

3. "Through love serve one another." As I have tried to point out, one of the greatest contributions Paul made was that of giving to Christianity a lasting solidarity by his emphasis

on the essential oneness of believers through union with the Lord. Not alone was the Christian to separate himself from all that would defile and to meet with stedfastness all the temptations and sufferings that would come, but he was to live and act in such a manner that his brethren might also attain. "Let all things be done unto edifying" was not merely a piece of advice for the conduct of worship, but was a guide for every function in life. As love united all in a common bond, so forbearance was love in action. Freedom never meant license; the special gifts of God that had been revealed were to be used, but with the recognition that the really great gifts were those that ministered to the advance of all. The strong were to bear the burden of the weak; the weak were not to nag nor hinder the strong.

4. "Rejoice in the Lord always; again I will say, Rejoice." It was not enough to refrain from complaining. One's whole life must be a constant expression of joyful thanksgiving to God for his unspeakable gift. The nature of the Christian hope, soon to be realized, and the Christian experience of union with Christ never to be dissolved made "rejoicing in hope" as essential as "serving the Lord." Paul would have lived a life of integrity and purity even though the hope of the resurrection had been taken from him, I Corinthians 15: 19 to the contrary; yet he was one of those fortunate teachers who could always see a practical advantage resulting from doing what he would have done anyway.

Jesus and to an even greater extent Paul were pioneers—trail-blazers. The study of church history reveals all too clearly how quickly their successors lost this quality. Jesus and Paul, though they little knew it, were making what was soon to be crystallized as Scripture; their successors were content to accept and follow. Perhaps nothing has been a greater hindrance to progress in living as well as in thinking than the readiness with which we are wont to grasp and formulate as ordinances, binding and eternal, words that were in their own

day wholesome and of value. Jesus and Paul were greater than their words. New problems have arisen since their day and will continue to arise. If we are to advance, new solutions must keep pace. The values of these leaders consist in what they were, men of rock to whom we look in wonder but not in despair as we seek to make our own lives akin.

THE DELAYED MINISTERIAL STUDENT AND THE STUDY OF GREEK

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THERE is no dearth of students for the ministry, but the majority of them are not coming from the colleges. Whatever the reasons that lie back of this condition, the fact remains that there is a great body of earnest men who have a conviction that they are called to preach the gospel, and yet, for one cause or another, are delayed in beginning their preparation for this exacting task. Responsibilities of various kinds weigh upon them; financial resources are limited; there is an eagerness to get at the task and a confidence in facing it born of experience in meeting the practical problems of life. The importance of careful preparation for the ministry is admitted, but in order to make the time spent in securing it as brief as possible, it is planned to take only such studies as appear absolutely necessary. Each subject must justify its place in the curriculum by its practical and immediate value. Such men ask themselves and their advisers, "Why should I study Greek?" Too often the very manner in which the question is asked gives evidence of a determination not to be persuaded to waste time on a "dead" language. It is commonly known that there is not as much emphasis as formerly upon the study of the classic languages as a necessary requirement for graduation from college. Theological seminaries are affected by this same tendency with the added disadvantage that students who have not had experience in studying languages other than their own find it difficult to address themselves to the irksome task of mastering the details of the grammar and syntax of an ancient and difficult tongue.

It might be expected as a matter of course that the student who has the ministry as his object throughout his college years

would study the language in which the New Testament was written. The case is very different with those who do not have this background of preparation. What considerations can be presented that will help convince them of the need of devoting time and strength to securing at least a working knowledge of Greek?

The development of the personality of the student is a prime consideration in education. Here is a mind to be enriched, an intellect to be cultivated, a will to be strengthened. Few subjects surpass Greek in cultural value. The study of its grammatical forms brings the logical faculty into play; its frank sacrifice of regularity for euphony appeals to the æsthetic sense; its wonderful perfection as a medium for the expression of human thought appeals to the practical judgment. One of the inviting things about undertaking such a study is the possibility of discovering unsuspected capabilities in one's self. Unknown powers, dormant because untried, may be awakened by the challenge of a difficult subject. It frequently happens that the whole course of a student's life has been changed when his interest has been really aroused in his work. The illustrations which follow are given because the study of New Testament Greek had a large place in determining the course of action taken by the persons mentioned. There came to one of our seminaries a number of years ago a student who had not completed college work. He began the study of Greek along with other subjects and soon realized his woeful lack of adequate preparation. His very success with his seminary tasks was a challenge to broaden and deepen the foundations upon which he was building. He went back to college and graduated with honor, then returned to the seminary and completed his work. Meanwhile, he had become specially interested in teaching, and on leaving the seminary became a member of the faculty of a denominational school. In a short time he went to one of the leading secondary schools in the East. But his appetite for learning had been aroused and would not be denied.

He resigned his position so that he might continue his studies. He has since earned his doctor's degree in philosophy in one of the leading universities in this country, and is now a full professor in one of our first-class colleges.

Another student reached the seminary at the age of twenty-eight, after a pastorate of six years, his sole educational preparation having been partial high-school work and a reading course under the direction of the conference of his denomination. His four years at the seminary inspired enthusiasm for learning. He determined to carry his studies further. One of the chief reasons for this was his success as a student of New Testament Greek. He entered college and in three years secured his A. B. degree. During all this time he was pastor of a church far removed from the schools he attended and was compelled to journey several hundred miles each week to be on hand for classes. Seven years of toil and fifty thousand miles of travel were the price of this educational preparation, but he counts the cost as small compared with the value of what he received. As director of a boys' school in a Central American mission field he has need for all he has gained. He has never lost the special interest in New Testament studies aroused by his work with the original text. Many such instances might be recounted, all of which would show that no student knows the possibilities that lie within him until he puts himself to the test.

The Christian minister is avowedly a student of the New Testament. His very position is a claim that he is a competent teacher of the sacred writings. He can offer no reasonable excuse for failing to do his best to equip himself for his responsible task, and his equipment is not complete unless he has a working knowledge of the language in which the history of the life of his Master and the beginnings of the Christian movement are recorded. Many translations are available and some of them are superb in their excellence, but not one of them has revealed all the beauties of the original text or uncovered all its meaning. The thrill of discovery that lends zest to the

labors of every student is intensified when the student is dealing with a language so rich, so varied, and so beautiful as Greek.

The most effective tools for the study of the literature of the New Testament are inadequate in the hands of one unfamiliar with the language in which these early Christian documents were written. Even the *Englishman's Greek Concordance,* in spite of its name, requires some knowledge of Greek for its effective use. *The Expositor's Greek Testament* yields its treasures to those only who have knowledge of the original New Testament tongue. The same is true of *Alford's Greek Testament.* The editors of the *International Critical Commentary* state that this series is "based upon a thorough critical study of the original texts of the Bible." The best exegetical works presuppose knowledge of the Greek text on the part of the reader. Without such knowledge he cannot even sense the problems which appear, to say nothing of trying to solve them.

Romans 5:1 is an interesting passage over which there has been much discussion. The authorized version renders it "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The English revisers translated it "Let us have peace," putting the former reading in the margin. The Bible Union version uses this same reading. Professor James M. Stifler used to say, when he came to the consideration of this passage, "The first thing we must do is to take the 'let us' out of this garden." The American Committee did this by going back to the rendering "We have peace." How is a difference of opinion like this to be understood by one who must depend only upon these translations? Even a slight knowledge of Greek would open the way to an appreciation of the difficulty in connection with the passage. The oldest manuscripts have the present subjunctive rather than the present indicative of the verb "to have." This subjunctive is hortatory and being present tense is durative so

that the exhortation is to " continue in the enjoyment of peace." Goodspeed renders it, " Let us live in peace "; Moffatt translates, " Let us enjoy the peace "; Mrs. Montgomery gives " Let us continue to enjoy the peace "; Weymouth and the Twentieth Century New Testament agree on " Let us enjoy peace." While the superior weight of the witnesses for the subjunctive is universally admitted, there are many commentators who claim that the development of thought in the epistle requires that the indicative be accepted as the true reading. Various reasons are suggested to account for the presence of the subjunctive in the older manuscripts, but these are outside the field of our present interest, which is to realize the fact that without some knowledge of Greek the differences in the translations of a passage such as this cannot be understood and the meaning will be lost.

From a lad the writer was puzzled by the command " Search the Scriptures " in the setting in which it is found in the fifth chapter of John. He recognized the importance of the admonition, but somehow it did not seem to fit in the incident described. The Revised Version had not yet been recognized publicly in the staid old church which he attended, in a provincial section of the Quaker City, and there was no Goodspeed to hold up the candle of learning and reveal the fact that the passage could read, " You pore over the Scriptures, for you think that you will find eternal life in them, but these very Scriptures testify to me, yet you refuse to come to me for life." Even when the new reading of the Revised Version was met there was a lingering question as to the validity of the change. Only when the discovery was made that in Greek the second person plural in the present indicative and imperative are the same in form, and that the context must determine which idea is intended, was the difficulty really solved. " Search the Scriptures " became " Ye are searching the Scriptures," and the meaning of the passage was clear. These are but illustrations of questions that are constantly arising in the minds of

readers of the New Testament. As higher education becomes more general such questions become more insistent. The occupants of the pews have a right to expect that the one who stands in the pulpit shall be able to lead them to find the answers. This means that he must be a competent student of the New Testament, which is impossible without some knowledge of the language in which it was written.

Preaching has come to be looked upon as the outstanding function of the Christian minister. He shares the name "person" with every member of the human race. "Student" is a designation that marks him as but one of a great host of seekers after truth. But "preacher" is a title all his own. It bulks large in his mind as he prepares for his lifework. He must be shown the homiletical value of Greek before he will take the time and effort required to study it. The first requisite of true preaching is to know the meaning of the passage upon which the sermon is based. The study of Greek helps to discover this. Passages which have become trite through frequent repetition in English take on new meaning as a result of the careful work required in translation. Originality is developed, new emphases are discovered, the imagination is fired as the preacher approaches the Scriptures through the medium of the original tongue.

Often a new insight is given to the meaning of the passage by a knowledge of the Greek. Take the familiar verse, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). On reading this in the original it is immediately discovered that the verb translated "given" is not the one usually found with this meaning, but another formed from the same stem as the noun translated "grace" or "favor." Paul's use of this verb is very significant. It is the word quoted from him by the writer of Acts, in the account of the shipwreck on the voyage to Rome, when Paul stood forth in the midst and declared that the angel of God had assured him, "Lo, God hath *given*

thee all them that sail with thee" (Acts 27: 24). The same verb is used in the letter to the Philippians, when, after describing the kenosis of Christ, he says, "Wherefore also God highly exalted him, and *gave* him a name which is above every name" (Phil. 2: 9). So in the climax to the wonderful eighth chapter of Romans, Paul finds this word of use again: "He who spared not his own son, but delivered him up for us all, how will he not also with him *freely give* us all things?" (Rom. 8: 32).

In each of these passages, as in every instance when Paul uses the word, the idea of *gracious giving* is emphasized. Sometimes it is so greatly stressed that it is necessary to translate the word "forgive," as when the apostle says to the Ephesians, "And become kind to one another, tender-hearted, *forgiving* one another, as also God in Christ *forgave* you" (Eph. 4: 32). With these facts in mind we turn back to Philippians 1: 29 with the realization that the writer of the letter was emphasizing the idea that our suffering in behalf of Christ is graciously given. Moffatt translates the passage, "On the behalf of Christ you have the favor of suffering." So from the Greek word comes light which makes the passage more effective in helping those who have been called upon to suffer for Christ's sake.

Dr. A. T. Robertson in his valuable little book *The Minister and his Greek New Testament* says:

> The Greek New Testament has a message for each mind. Some of the truth in it has never yet been seen by any one else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning and is ready to refresh the newcomer. Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in participles, in cases.

This same volume has interesting chapters on such topics as "Pictures in Prepositions," "Grammar and Preaching," "Sermons in Greek Tenses," which should convince the most

skeptical as to the value of the study of Greek in sermon preparation.

However important these suggestions as to the worth of Greek to the minister may be, they are not likely to come to the attention of those who need them most without special effort on the part of some one. Pastors and teachers must accept the responsibility of urging the matter upon them. If the prospective student accepts the challenge thrown down to him by the Greek language, there remains the practical problem as to how he is to go about the task of mastering it. If he is enrolled at a standard seminary, its solution is easy, as practically all such schools now provide classes in Elementary Greek. If he is a pastor in some place inaccessible to such a school, or a student compelled to do his work alone, the task is more difficult.

The next best thing to class attendance is study by correspondence. A number of schools provide such courses in Greek, and in them the student has the advantage of criticism and counsel from competent instructors. But even if it is not possible to take advantage of these helps, the situation is not hopeless. Any one of average intelligence who has sufficient grit and perseverance may teach himself enough Greek to read the New Testament with satisfaction and use the best commentaries with profit. Many splendid helps are available. Forty years ago an *Introductory New Testament Greek Method* was produced by Harper and Weidner which still has special value for the student working alone. The method used is inductive, based upon the text of the Gospel of John. The lessons are carefully explained, and the interest is maintained by the fact that the student is actually translating the New Testament from the very beginning. Another book which has been widely used by beginners is Huddilston's *Essentials of New Testament Greek*. While this work does not follow closely the inductive method, exercises in composition and translation are presented from the first, to illustrate the grammatical principles as they are taught. A more recent text-book

is *New Testament Greek for Beginners* by Machen. This volume of almost three hundred pages is frankly an instruction book, in which everything "is made subservient to the imparting of a reading acquaintance with the language." Constant effort has been made to present the grammatical material and exercises in such a way as to avoid confusing the student. The explanations are remarkably simple and clear. The illustrative material is abundant and has, in each instance, been chosen with the definite object of exhibiting the forms and principles presented in the same lesson. Any of these books, as well as others which have been prepared for the same purpose, will furnish a satisfactory basis for class or private study.

Having gained a fairly comprehensive knowledge of the elements of New Testament Greek grammar, the student should acquire a *Westcott and Hort Greek Testament,* Students' Edition, with Lexicon; also some simple and clear textbook for reference, such as Robertson's *Short Grammar of the Greek New Testament,* or the more recent work by Dana and Mantey, *A Manual Grammar of the Greek New Testament.* With this equipment the translation of many portions of the New Testament may be begun with some assurance of success. The Gospel of John is the best book with which to begin if it has not already been covered as the basis of an inductive study of the language. The Gospel of Mark does not present serious difficulties to the beginner. Its vivid narratives are not especially hard to translate and serve to keep the interest of the student keenly alive. The four Gospels, Acts, and Romans have been printed in separate volumes, following the Westcott and Hort text, as part of a series issued under the general title, *White's Grammar School Texts,* by Longmans, Green and Co. Each of these little books, so small as to be readily slipped into the pocket for study whenever opportunity affords, has its own vocabulary in English, which not only gives the meaning of words, but also locates irregular forms and explains unfamiliar constructions.

By carefully treasuring odds and ends of time one may add to his qualifications for the ministry a knowledge of the language in which the New Testament was written. He should not be deterred from the undertaking because he thinks he is not gifted in the study of languages. A few minutes daily, faithfully given to the study of Greek may bring to light in him ability hitherto undiscovered, and show the way to more fruitful intellectual and spiritual endeavor. The ministry is an exacting calling. Those who assume its responsibility should be willing to pay the cost of the best possible equipment for their task. The study of Greek has a large contribution to make to the culture of the minister, and to his power as a student and preacher.

A PROGRAM AND A PLATFORM OF A NEW SYSTEM OF THEISM

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THERE can be no doubt that from the view-point of the consensus of present philosophic opinion, the doctrine commonly known as Theism is in a bad state. If one takes the trouble to examine the most recent philosophic systems, the doctrine of God, if mentioned at all, becomes relegated to the position of a mere appendix, while it owes even this precarious position to the demands of the religious consciousness which in the opinion of some philosophers needs the existence of a God or a substitute for God, to satisfy it.

At present, the field is divided largely between systems which may be roughly called naturalistic, and others to which the term idealistic has seemed the most fitting description, according to whether mechanism or mind is affirmed as the first principle. The mechanical systems regard reality as originally a system of mechanically related parts making mind a derivative, a product of evolution. True Emergent Evolution, at present the dominant naturalistic hypothesis, admits qualitative distinction between mind and matter, thus giving up the materialistic reduction of the qualities. But even under those conditions Emergent Evolution hardly stands upon any better ground, since it makes matter the determining factor and mind merely its late derivative.

On the other hand, practically all the Idealistic systems tend to arrive at nearly the same conclusion. The mechanistic interpretation is accepted as the valid construction for the finite facts of the universe, making the whole system a mode of the operation of the Spirit or Absolute. They thus end in the same way as the mechanistic systems in destroying the worth, value, and reality of finite things and persons in favor of the all-embracing unity.

The third group of philosophers, the Bergsonians and Personal Idealists, either substitute for mind a blind vital impetus or attempt to work out a modified form of theism based upon the so-called doctrine of immanence, that is, a partial identification of the Finite and the Infinite, an illogical attempt to retain for the Infinite independence enough to correspond with the Religious Idea of God. In either case, ultimate validity is denied to the results of the mechanical sciences. These systems always tend either to end in complete monism in which the finite disappears, or in spiritual pluralism in which the Infinite disappears. The religious goal of the one is a mystical union with God, the goal of the other is redemption by social service. In all these leading systems one misses a clear-cut expression of a genuine Theism. In Personalism alone is there an attempt to work out a system of Theism along the historic lines, though with more than doubtful success.

Genuine and historic Theism is characterized by three fundamental principles which separate it from all other systems. In the first place, it is characterized by the denial of the doctrine of immanence. God and finite creation are two separate categories, which are not, and can never become, substantially united. True, God is present in the world system, but only externally as an engineer is present in his engine, not as the soul is present in the body. The second is the unqualified predication of God as an ethical personality. The third is a belief in the doctrine of creation and providence. As we said, outside of the neo-scholastic systems, it is difficult to meet with these three principles in modern philosophy.

The above is not due to any inherent difficulties in Theism itself. Certainly it has none greater than those involved in each of the alternative hypotheses. Materialism does violence to every-day experience in its denial of the qualitative distinctions in the universe. Emergent Evolution admits these distinctions but is involved in deeper trouble in that, in doing this, it thus violates the principle of sufficient Reason. Bergson-

ianism denies the reality of the mechanical system of the universe, Panpsychism involves the impossible assumption of the compounding of consciousness, Idealistic Monism destroys the reality of the finite; Personalism undervaluates time and space and empties nature of real content. Spiritual Pluralism finds little place for the results and findings of the natural sciences. Certainly against Theism no more serious objections can be raised than these which the reason raises at first blush against its leading competitors.

The cause of the decay of genuine Theism is not therefore to be sought in rational motives but in the decline of the interests leading to the formation of Theistic systems and to the rise of other interests. In the first place Protestantism, during its intellectual decadence, has lost interest in clear thinking on ultimate questions. It has failed to realize that no system of belief can last long after the intellectual foundations which upheld it are destroyed. People must have a religion that is believable. In the enthusiasm for practical work we have let our mind go to seed. It is otherwise in the Catholic Church. With that body the moral and spiritual revival has always been accompanied by an intellectual revival. St. Bonaventura was the companion and successor of St. Francis. The Jesuit order is the order of Suarez as well as that of Ignatius Loyola. Mercier was one of the leaders of Neo-Thomism as well as the hero of Belgium.

In the second place, the Protestant theologians who have upheld Theism have to a large extent either been hostile to, or ignorant of, the results of the Philosophy of Science. Modern life is based upon the sciences. The best and clearest minds are those devoted to its pursuit. Our world view has been changed immeasurably as the result of these investigations. It is necessary, therefore, for the Philosopher of Theism to take account of these results, and not only to take account of them, but joyfully to accept them.

Such a philosophy must be based, therefore, upon a two-

fold motivation. It must seek to grapple, not after the manner of the Kantian, agnostic or humanist, but in the manner of the scholastic rationalist, with the ultimate problems of truth and reality. In the second place, it must base itself on a synthesis of knowledge grounded in the physico-mathematical sciences. The great synthetic philosophers are the only ones which are capable of ruling the thought of mankind. Aristotle, Plotinus, Aquinas, and Hegel have been the true intellectual prophets of humanity.

Although such a synthesis involves a task beyond the capacity of any one now living, although it is rather the task of a group of likeminded thinkers, yet there are certain fundamental principles which in the opinion of the present writer must be at the basis of such a reconstruction.

We begin with the conception of the nature sciences. There is one genuine science—mathematical physics. The sooner this is recognized, the better. Its recognition will enable us to clear the mind of the distinction between teleological and ateleological science, the remnants of the mechanist-vitalist dispute. All the other sciences are collections of facts in more or less disorder. The moment a science shows signs of being systematized and reduced to an exact form it becomes assimilated to mathematical physics. Thus chemistry has already as a theoretical science, become reduced to physics; biology approaches the state of being a part of chemistry, while psychology has already acquired the status of being a branch of biology. The ideal for science is the ideal of becoming a perfect system of mathematical physics. But it can be at once seen that such an ideal is impossible of attainment. The universe extends down in one direction into the infinitely small, in the other, into the infinitely large. To construct a perfect all-inclusive system would require an infinite time since there would be no possible end to experience. It thus follows that the mechanical systems of modern physics are within experimental limits, ideal creations. Many systems are possible within the limits of observa-

tion. But the particular system chosen to fit the experimental observation by the laws governing the mind is based on the assumption that that system is true which includes most facts with the greatest simplicity. Science works upon the assumption that reason rather than mechanism is the first principle in the universe.

But although we do not know the law of the conformation of the universal system to which science is approximating under the guidance of the law of reason, yet we can ascertain the nature and construction in general outline of such a system. The limit of analysis of physical bodies consists in the point, or rather a point-instant, a position in space at a given time. The physical universe consists of an infinity of point-instants in mutual relationship. Bodies are configuration of point-instants of greater or less complexity.

Such a conception of the universe is incapable of demonstration, yet its truth and validity is a necessary postulate of all exact science, a postulate upon which its validity depends. From this postulate it follows that the universe is one, infinite and indivisible, the relationship of whose parts is determined in accordance with the rational law of parsimony. The law governing the universe is one to which its infinity of parts is subordinated. This is an exact description of a machine. But a machine is a teleological product as mechanism is a teleological conception. The chief characteristic of the idea of mechanism is that it is inseparably connected with the idea of purpose. It is impossible to define the concept of mechanism without the use of the conception of purpose. Purpose and mechanism mutually imply each other. We are confirmed in this by two subsidiary considerations. All mechanisms which are the subject of observation are correlations of parts which are ideally reducible to point-instants in pure mechanics, forming a unity designed to express the purpose of an intelligent mind. In the second place, the partial and incomplete mechanical image designed by the scientist to approximate to the ultimate mechanism, the

so-called mechanical ideal, is as purely a teleological construction as a steam-engine. If the argument given above is valid, it would follow from the assertion that the universe is a complete mechanism, that the universe is completely teleological, and if completely teleological, it is completely designed to express the purpose of an intelligent mind.

The above conclusion is confirmed by the following consideration: If the universe is reducible to a plenum of point-instants, there is no reason in the nature of things why one kind of universe should exist any more than another. Point-instants are not Epicurean atoms whose mutual impact starts the cosmos in motion. There is no inherent force in a point-instant, nor does analysis reveal any inherent relationship between any two units, save that of serial order. Any system is possible. The case is like that of a designer faced with the construction of a machine out of a given material. Out of the iron or wood or brass an indefinite number of objects can be made, a house, a motor-boat, a cannon, a steam-engine, or an electric generator. What is made depends upon the choice or the purpose of the builder. Out of the conditions furnished by space and time anything CAN be made. There is no reason in the universe itself why any one universe exists rather than another. The sole ground of the existence of the present universe must be not in the nature of the plenum of point-instants but in the presence of a selecting mind.

But it may be argued by a monistic idealist, "Surely the universe may be due to an immanent intelligence of which the system of point-instants is the phenomenal presentation." The reply is: This plenum of point-instants is not mental. They exist for themselves and in themselves. Their definition exhausts their content. Mind cannot be contained in them. To attribute a oneness to the universe beyond that called for by the demands of science and experience, is a violation of the law of simplicity. There is no greater oneness in the world beyond the oneness which is imposed from without by purposive

intelligence. Plurality is the ultimate fact. Oneness is the derivative.

We have thus arrived at the possibility of a genuine Theism. If science and the scientific method is valid, the universe is a mechanism, a conception, which involves that of a constitutive mind, external to the parts, since the parts are pure externality, having no inner activity. This system is fatal alike to materialism and Emergent Evolution together with the various forms of Idealism. The fact is, the doctrine of the immanence of God in the soul taken in any other sense than that of a close personal relationship is based upon a materialistic metaphor. Spirit, mind, reason, cannot have parts. It is either all God or none of God. There is no other alternative. The only sensible use of the term immanence is that of presence with, or immediate action on, an object or a person by the Supreme Mind.

We have thus arrived at the three basic categories of both the old and new Theism. We have, in the first place, nature which analysis reveals to be nothing but a mechanism composed of a configuration of point-instants so organized as to express a purpose; second, God or Universal Mind, the creator and operator of the mechanism present in it but not of it; and third, finite minds or spirits expressing themselves in partial and finite mechanism, socially related to each other and God, but external to both. From these and their interrelations we are able to evolve the major categories of Theistic Philosophy. These, in turn, give rise to the platform of the system which is submitted in the following form:

A. Nature

a. The relation of mechanism to itself. Mathematical Physics.

b. The relation of mechanism to Finite Spirits. Descriptive or teleological sciences.

c. The relation of mechanism to God. Natural Theology.

B. Finite Spirits

a. The Relation of Finite Spirits to Mechanism. The doctrine of knowledge in the broadest sense. Epistemology. Æsthetic Perception and science as the obtaining of knowledge.

b. The Relation of Finite Spirits to Themselves. Conduct in the widest sense. Creative Art and Invention, Moral Standards and Codes, Self-cultivation. Do, Be, and Become, the three categories of Ethics.

c. The Relation of Finite Spirits to God. The Philosophy of Religion.

C. God

a. The Relationship of God to Mechanism. Creation and Providence.

b. The Relationship of God to Finite Spirits. The Philosophy of History in the widest sense—Divine Revelation.

c. The Relationship of God to Himself. Theology Proper.

The above the writer is convinced would constitute the program for a complete Theistic synthesis. In the working out of this synthesis certain fundamental principles would govern the elaboration of each one of these categories. The following may serve as that which in the present writer's opinion would constitute the nature of such a platform.

The distinction between the teleological and the ateleological sciences is to be better understood as a distinction between sciences having to do with absolute purpose, the whole structure of nature, and sciences dealing with the teleology of finite or limited wholes. We have no reason for attributing to these finite wholes such as are treated in biology, any third principle beyond that of the Divine Purpose and the mechanism which expresses it. Vitalism is on the wrong track. There is no specific living principle dwelling in the organism, any more than there is a horological principle dwelling in a watch. In so far as behavior is not the product of finite mind as in voluntary motion, it is a specialized form of universal mechanism. The body acts in the way it does because of its constitution. It perpetuates itself and regulates its non-voluntary vital action

because of the purpose finding expression in the complex organization of the point-instants.

Although all sciences are ideally reducible to mathematical physics, yet in any finite range of experience the distinction between them remains. The distinction may be best expressed by the idea of degrees of interpretation. The distinction between Biology and Psychology or between Psychology and Sociology does not lie in the subject nature which varies only from the lower sciences in limitation and complexity, but in the interpretation of the subject-matter when viewed in relationship to relative and absolute purposes. Take the case of a watch. Looked at from the standpoint of physics it is viewed as a correlation of various parts into a whole. From the biological point of view it is looked at as a functioning machine whose wheels, cogs, etc., are coordinated to the purpose of motion. Psychology would view it from the standpoint of time-keeping, its proper function, while Sociology views it in relation to other watches and universal time. The mechanism has not been changed. Nothing in the watch differs from what it did before, but in each successive science the watch has been defined more and more in reference to the mind which produced it. But as the distinction between the sciences is purely arbitrary, one of definition and view-point, so it happens that physics tend to absorb the other sciences, but the others tend to transform the conception of physics. Purpose comes more and more to be discovered in the several parts of nature.

Theism thus restores Natural Theology to the place which it occupied before the theologians and philosophers by the force of mutual imitation, like so many sheep, abandoned it. Only we restore it in a different sense. Instead of constituting an argument for a Universal Designer, Natural Theology becomes the revelation to us of the partial designs which experience reveals in universal mechanism. We shall never, as Kant proved, gain a complete knowledge of the World Design, for to do so would be an endless task. But by a survey of the parts

subject to observation, we shall be able to gain an increasing knowledge of the design in the parts, and through this an increasing knowledge of the Designer whom we have been compelled to postulate. Natural Theology reveals not God so much but some idea of the nature of God.

Theism conceives the knowing process neither in the idealistic nor the realistic manner. It agrees with Idealism in holding that the world system is a product of intelligent design and that the domain of natural reality and possible experience coincide. On the other hand, it holds that reality is not constituted in the knowing relation. Objects exist regardless of knowledge. Qualities both primary and secondary are not subjective appearances but are as much objective as subjective, the result of the fusion of subject and object. They are no more subjective than objective, being the sign of the present of the object in consciousness, the difference between the qualities being the sign of the distinction in the object. The given datum is not reducible to sensation but consists in the presence of the whole world system, present and past, in experience, both individual and hereditary. That which is immediately observed through sensation is the sign by which the observer is enabled to act in his approximation to the real. The further knowledge is extended, the more the sign drops away, leaving more and more of the reality present. Sensation or the datum is the sign of the unknown and unrationalized element in experience. Knowledge at any present moment is a mingling of the rational and the yet unresolved sign, of meaning and sensation. The above is valid for all forms of knowledge, scientific, logical, teleological, and æsthetic.

The oldest form of the moral consciousness gave the command "Do"; the newer form, the command "Be"; the modern ethic gives the command "Become, or cause to be." It conceives conduct in terms of personal causality. It therefore makes no distinction between the ethical, religious, practical, and artistic modes of expression. All four are united in one.

Viewing as it does from this standpoint, it holds that it is impossible to obtain a suitable ethic when looking on man merely as an end or as a part in a system of ends, as the Kantian or Utilitarian systems do. Man is not only an end but an instrument. He is only partially an end in himself, for he is dependent to a great extent upon universal mechanism. Man's end therefore must be outside of himself, partially at least. It is, therefore, necessary to ground ethics in the sciences and in theology, in order to obtain an objective standard of conduct and activity. To make the end of ethical conduct purely the good of the self or society or the perfection of self or society, is like saying that the sole end of a steamboat is to go along the ocean at a given speed to a given place. The end of man must, to a certain extent, be outside of man.

Closely connected with the above principle is the doctrine of the origin and nature of religious belief. Theism challenges radically those who attempt to ground belief in God on a response to human needs, or on a mere blind awe. Awe can exist without giving rise to religion. Need can exist without reference to religion. Theism holds against the present orthodox opinion in philosophic circles, that the belief in God, or rather, to use a more general term, the belief in the Divine, has its origin in speculation as to the nature of the universe. This is proved by the fact that in many cases the belief in God arose without drawing any practical response. Men did not worship the High Gods; they worshiped the convenient spirits. Frequently the presence of the High Gods created a sense of need. As a matter of fact the belief in God has been, and is now, largely a cosmological postulate. When people cease to attribute cosmological character to him, they cease to worship him.

From the above it follows that the belief in creation and providence is a necessary and vital portion of the theistic world view. Moreover, according to the principles which we have discovered in the first part of this paper such a belief is

as fully justified as any other postulate, not capable of mathematic logical proof. Creation is out of nothing, that is, the operation of the Divine Plan is not limited by the unmalleability of any previously existent substance. God works with perfect freedom in the production of the cosmos. As to the time of creation, Theism is silent. In fact it claims that there are examples of creation continuously going on, discovered in the production of finite spirits, each of which is a unique product, a starting-point, an act of freedom. The ground for the production of universe is the continuum of point-instants. The ground for the production of finite spirits is the presence of mechanical configuration of the proper complexity. In regard to the doctrine of Providence, Theism holds that it follows from the fact that the Cosmos is a mechanism under the direct control of an intelligent Will. The Will is operative, not in the world of appearance, which constitutes the domain of sciences, but in the realm of the ultimate first principles, the construction of the mechanical coordinates. This principle applies to human as well as divine purpose and must not be overlooked in considering the problem.

A person is known from the nature of his acts. It is impossible to cross beyond the realm of inference into the subjective consciousness. Hence, God must be known not by any subjective revelation, for that carries validity only for the person for the moment it is revealed. If Religion is possible, that is, a knowledge of God which gives rise to a life, there must be a revelation. We find the revelation of a man in his acts. We find, therefore, the revelation of God in his acts. But, as we have seen, the world order including finite spirite is taken as a whole, the act of God. Such an act lies in time and constitutes history. The content of history in whole and in part must lie in the revelation of God containing all other revelations. Religion is the highest form of experience. It must obtain satisfaction, therefore, in the content of history. What this content will be is a matter of study to be determined

a posteriore. For with this positive philosophy reaches its limits and the Historic Theology begins.

Yet the above must not be carried out too far. The nature of no person can be fully known from his acts nor can the acts of a person be fully known. Even if the infinite synthesis were completed, we would still remain in ignorance of the feelings and motives of the World Designer. From this inevitable ignorance flows the basic objection against Theism, the question of evil. This objection, as well as many of the attempts to refute it, is based upon a pseudo-gnosticism which is both unwarranted and absurd. Evil corresponds in the world conduct to sensation in the world of perception. It is a symbol for a problem to be solved. Moral and spiritual enlightenment reduces its total dimensions but cannot get rid of it. The irrational still remains. It is, however, a reasonable and inevitable postulate that it is soluble to the World Designer though to no one else is it capable of solution. The objection from evil, therefore, Theism holds to be groundless but it does not intend to fall into the same error by the presumption of the possession of a like infinite knowledge.

THE INTERPRETER'S HOUSE

FRANK DURHAM, Los Angeles, Calif.

One can almost envy the first man who began to think. He stood under the starry heavens in wonderment. The cloud-forms teased his fancy. The echo of his own voice came back to him from the cliff, and there was yet no explanation. The sun came forth from his morning chambers, ran his race, disappeared, and he wondered where. To such a man nature was a great book with the pages still uncut. For him it was a fresh world with all things unexplained. We could envy such a man were it not that we of today live in a world with a thousand wonders—a world with ever-widening horizons, and where infinities beckon to us. We of today are finding values in the things that we once trod upon with careless feet. We find our world increasingly interesting as every turn of the road gives us some new glimpse of life, and progress, and law, and destiny; some new meaning of love, and adventure, and failure, and recovery, and God.

We ask questions of each other. The fact indicates the prevalence of the belief that some persons, because of their wider or different experiences, or because of certain talents, acquired or bestowed upon them, are able to reveal the meanings of things that lie hidden from others. We are familiar with specialists as the interpreters of nature. Darwin, seeing a certain plant in blossom, inferred that there ought to be a moth with a proboscis nine inches long; and watching for two nights, he found it visiting the flower. The physician with his stethoscope can interpret the meaning of certain disorders that are not clearly known to the patient. May we not infer that there ought to be an individual with a sort of intellectual proboscis which enables him to go deep into the heart of the events that blossom thick along the human wayside? May we not think of a soul so spiritually sensitive that it can discern the

meaning of the palpitating, or subnormal pulse-beat of humanity, and be aware of the heart-throb of the Eternal?

From old John Bunyan we have come into many a picturesque inheritance. Take this: "Then I saw in my dream (a man) with his burden upon his back, nor could he by any means get it off without help." One said to him, "As for thy burden, be content to bear it until thou comest to the place of deliverance." Then he gave him direction in finding the House of the Interpreter, a part of whose work it was to "know and unfold dark things to sinners."

A definition of interpretation, as we should state it today, is, "The determination and setting forth of the true meaning of anything to which more than one meaning has been, or may be, assigned."[1] This is inclusive enough to cover the whole range of things that need to be interpreted, whether language, literature, history, nature, life, or that complex thing which we call the universe.

The Inarticulate Cry of Humanity for Interpreters rises ever more insistently, though there be no language but a cry.

In "The Story of Opal," which first appeared in the *Atlantic Monthly* a few years ago—a story which was first a life experience—we have the strange autobiography of a young soul. Opal was orphaned at the age of five or six. A dull woman in a lumber camp took her in charge after a fashion. The father and mother were evidently people of culture, but after their death there was no way to trace their earlier history. Opal only remembered that her father often went walking with her, and that they talked of birds, trees, clouds, stars. Two of his books were left and fell into the child's hands. At the age of eight or nine began the strange autobiography, the point of which, so far as concerns this paper, is, that she, lacking any companionship with the dull woman, began to make a world of dreams. Wandering alone day after day, she gave names to all the familiar animals and trees about the place. It is these

[1] Burnham, *Hermeneutics*, p. 3.

names, searched out of the two books, that tell what was deepest in her heart. "Brave Horatius" was the name of the shepherd dog; "Felix Mendelssohn," a very dear pet mouse; "Michael Angelo Sanzio Raphael" was "a grand fir tree with an understanding soul." "William Shakespeare" was an old gray horse "with an understanding soul." After she had peopled and named her little world, the things that were especially prized were the ones that had "an understanding soul." It is a cry for an interpreter.

In a recent copy of the *Atlantic,* one who has had the bringing-up of a Catholic has begun to find his deepest questions unsolved. The priests, with one exception, become "professional" when they seek light. A priest, the exception, was one who was trying to interpret the Catholic Church in the terms of personal experience and modern science, hoping he might be able to get beyond the benumbing thing called ecclesiastical authority, and bring his Church back to the "undogmatised church of the first three centuries." These two men, the priest and his younger friend, are both seeking the life which is separate from and beyond the ecclesiastical forms of faith. Here is another cry for an interpreter.

Could we seat ourselves comfortably and watch the figures on a cinema reel centuries long, the actors would be divided mainly into two groups—those who do not know where they are going, do not know what they want, stopping at every turn in the road to ask what, or where, or why; and the other group who feel, for the most part, perfectly able to tell them what's what, and where they are going and why. These interpreters are familiar figures to us, too. First we recognize the ecclesiastical leaders. It is at Jerusalem; an excitement concerning the permanency of a law of Moses. The whole Christian movement halts. Peter, and Barnabas, and Paul make suggestions. Then James, the judicial-minded pastor of the First Church of Jerusalem, points the way toward a solution. Next it is a series of ecumenical councils—Nicæa and

nineteen others of the Roman Catholic Church. Then we look in upon a conference that works nearly six years, with 1,163 sittings, to produce the " Westminster Confession." And now we see a more modern gathering which tells us what Baptists must believe. Or, it is a scientific section, and we see Copernicus under the midnight sky, figuring out the orbits of the planets, while the crowd waits, angrily hurling their traditions against his facts. Again we see the onward-moving throngs, here and there a Newton, a Darwin, a Harvey, an Einstein, and a Millikan, telling things to a people who are slow of heart to believe. Or, as the film moves on, we see the philosophical folk: Plato, with a group about him; Aristotle, walking about his gardens; Descartes, Kant, Mill, Spencer, Bergson—all seeking to help men know something about themselves and the universe. Or again, it is the science of government, and we recognize such figures as Hammurabi, Moses, King Alfred, Hugo Grotius; then a group gathered in Philadelphia around George Washington; or it is a modern Mussolini, who can say, " I am the government."

In every field of human knowledge we see the endless picture presenting the vast human throng needing and half-wishing to be taught, and, accompanying them everywhere, the outstanding personalities who seek to interpret life and all its relationships; till at last, as the reel is about to close, we turn away our eyes lest we behold ourselves in a frenzied effort to tell the final meaning of all things.

If humanity had set out deliberately to voice one long human cry for interpreters, it is difficult to conceive how they could have made the cry more effective than they have. And to this very day the cry still rises. Our newspapers and periodicals voice it; the legislators give expression to it; students in college clamor for it; and international conferences are composed of animated question-marks.

The Inadequate Interpretations of Life have been felt most keenly.

On the whole, the many who have sought to relate themselves helpfully to the facts of life, have been disappointed because the interpreters have been inadequately prepared to show the meaning of life and its relationships, or have not expressed themselves intelligently to the masses of people.

It is far from being true, however, that the philosophers and leaders of the best type were of little value. They have left their influence in life even to this day, and thought is nobler and views of life more nearly correct because of their tremendous work. Yet one thinks of the " six fat volumes " that were required by one of these to state what he felt was helpful to know; and of another who, when he was criticised for using up " several yards of library shelves," defended himself by saying that his works occupied but two feet! It would seem that the interpreters themselves need interpreting. But the prodigious work of philosophers is not to be lightly judged by us. Perhaps they have carried their part of the human task to a point of helpfulness not easily appreciated. This long line of earnest thinkers has given us a firm standing place. They are real interpreters in their particular fields, but their houses stand far back from the road, almost hidden in the luxuriant verbiage and untranslatable technicalities.

Another and more numerous class of interpreters have erected their houses close by the side of the Great Human Highway. They use all the latest inventions of brilliant, or moving, or intermittent, electrical devices to catch the human eye, even if they do not always reach the mind. These are the interesting, all but compelling popular books, magazines, and papers. Many of the writers have brains, and use them to say nothing in the most interesting fashion. Some specialize in half-truths. Some are dealers in second-hand goods—musty, rusty, fusty—but with new labels. Some hold forth noble ideals that begin to raise our hopes until we see that men can take even patriotism and progress and culture and turn them into clay that blinds the soul.

Those who have occupied the interpreter's house have bound heavy burdens upon men's minds and consciences—oftentimes afraid or unwilling to lift so much as the little finger of intellectual and spiritual effort to set men free. These professionals made the Law of Moses a burden to men. They wanted Jesus to put his new wine into old wineskins, and patch up the worn garments of the dead past. In our day they lade their followers with intellectual junk. They tell us that the first chapter of Genesis is a scientific epitome of the chronology of creation; that there are no discrepancies in Scriptures "If we had the original Mss." ("much virtue in *if*"); that all Scriptures must be interpreted literally; that Paul wrote the Letter to the Hebrews; that one who questions verbal inspiration is in danger of the judgment; that the Book of Revelation is a kind of Ayer's Almanac which tells all coming events in exact order down to the very close of the program. As some one says, these have no difficulty in basing the whole program of Christianity upon the twenty-fourth chapter of Matthew—everything failing until there is a leap from the clouds; while they utterly disregard the thirteenth chapter which speaks of the life that unfolds and is even now a redemptive force in the earth.

Could we but see the burdens that are still borne by the multitudes who wish to please God, it might impress us as one of the most tragic things in human life.

In contrast with these myopic guides, there are the true interpreters, men who see facts and truths in their larger setting: John Marshall, interpreter of the Constitution and of the nature of our National Government; Lincoln, interpreter of the spirit of national unity; Roosevelt, interpreter of national righteousness; Woodrow Wilson, interpreter of the meaning of democracy; Hughes, interpreter of the spirit that must bind together the people of the Western continent; Tennyson, interpreter of Christian manhood; Browning, poet's poet, and interpreter of the Christ. . Sidney Lanier has taught us to see a

"Sunrise." Ruskin has lifted all the ranges of all the mountains up to man's view and shown us the meaning. Turner has made every sunset of earth, to the close of the last day, a diviner thing.

Humanity Throngs the Houses of Interpreters.

Persia, Greece, and Italy had their sibyls. Young Saul went up to the house of old Samuel. The Queen of Sheba visits Solomon. The Shunammite woman is glad when Elisha, on his journeys, stops at her home; and Naaman, the Syrian, seeks out the same man. Nicodemus comes to Jesus to ask questions. College presidents and professors have their periods when they may be approached by students. The pastor and his wife know how many folk wish to talk things over.

Here are three that come to mind as samples of many who have come to my study. A young high school principal makes an appointment. He puts his hands over his head, and weeps; some church-members have wronged his father who is a minister. He says, "What is wrong with what we think of as Christianity?" Here is another: It is just as we are entering the World War. A young man comes to talk over what it will mean when he goes into the war. He says, "I will have to kill, or help kill, men; what will God think of that?" Still another: A young man who had been active in the church—lived happily with a wife and little ones—after two years moved away. That was eight years ago. Last week he came to my study again—he had learned that his home had been ruined by another. Separation had come without divorce—he still loved her, though he knew she was untrue. He said, "It is not right for us to go on living together; yet I love her; what shall I do? How can I think things through? What can life mean to me now?" We talked it through. Then I told him the story of "Guinevere": Arthur, the pure-hearted, unsuspecting king; Lancelot, the unfaithful knight, and the queen who lured him to his guilt; Arthur's visit to the nunnery to have one last word with her, saying, "Thou hast not made

life so sweet to me, that I the king should greatly care to live"; her lying there, a stricken thing, putting her hands about his rough boots; his saying, "I did not come to curse thee, Guinevere, I whose vast pity almost makes me die to see thee, laying there thy golden head (my pride in happier summers) at my feet. . . The sin is sinned, and I, lo! I forgive thee, as eternal God forgives. Do thou for thine own soul the rest . . . I love thee still; let no man dream but that I love thee! . . and in that world where all are pure we two may meet before high God, and thou wilt spring to me, and claim me thine, and know I am thine husband—not a smaller soul, nor Lancelot, nor another." The bugle calls. The king rides away to meet death in battle . . . I stopped the story, and the young man in my study asked, "And did she change? What became of *her?*" We stood together a moment; then he went out bearing his burden of sorrow, but with the purpose to be a man to the last bitter end.

The inadequacy of the interpretations of life and its problems is echoed on every hand. The vast throngs of seekers after truths to live by, have been given only a limited help. Plato had to say, "We will wait for one, be he a God or an inspired man, to instruct us in our duties and to take away the darkness from our eyes." Streeter has to say, "Had I found intellectual satisfaction in any system of philosophy that I have come across, that philosophy would be the thing which I should now be trying to present in language intelligible to the plain man." The leaders of the great religions of India confess the inadequacy of their religions as guide and inspiration for the life of that great people. And the leaders of Christian thought in America have a feeling of uncertainty lest we be missing much of the very heart of what Christ came to bring to us. At the other extreme are the ordinary folk who, though they go to hear the minister of Christ, or read such things as promise to give light along their way, yet have a vague feeling that they have not yet found truth in its rounded completeness. They

wonder whether organized Christianity has not misinterpreted the message of Jesus, not in words, but in its spirit of management, putting emphasis upon creedal forms, denominational machinery, efficiency in raising budgets, using questionable ethics in some of its tactics, until people get a broken reflection of the heart of Christ, and have some ground for the charge that the churches are seeking to save their own lives, just as big business is.

When the interpreter misinterprets, it means mischief. Archbishop Usher said the world was created four thousand and four B. C., and for some that date is a part of the faith once delivered to the saints. An early New England document, dated at Danvers, Mass., 1713, has this interesting bit of interpretation: "Ye Council and other dignitaries were entertained at ye house of Mr. Epes, on the hill near by, and we had a bountiful table, with bear's meat and venison, the last of which was from a fine buck shot in ye woods near by . . . After ye blessing was craved by Mr. Garrish . . . word come that ye buck was shot on the Lord's Day by Pequot, an Indian. Like Ananias of old, ye council, therefore refused to eat of ye venison; but it was afterwards agreed that Pequot should receive forty stripes save one for lying and profaning ye Lord's day; . . . and considering this a just and righteous sentence on ye sinful Heathen, and that a blessing had already been craved on ye meat, ye Council all partook of it but Mr. Shepherd, whose conscience was tender on ye point of venison." We cannot trace what grows out of such an interpretation of a situation like that, any more than we can tell to what extent a pope speaking ex cathedra (if he ever does), or a pastor speaking ex tempore (as he often does), may give currency to some hurtful half-truth.

Some time ago I discovered a set of charts (which I religiously burned) showing just the day in the future when the goal mentioned in Daniel will become active, ushering in the period when Aries, the ram, shall become the inspiring

sign for human creatures who will charge, every man his neighbor, in a frontal attack. The world is bountifully supplied with the crystallized unwisdom that misinterpreters have given the world—as the philosophy of "eat, drink, and be merry," or that of "doing evil that good may come."

The Interpreter Must Be One Who Has Arrived at Great and Justifiable Convictions.

For him there must be a "far-off divine event to which the whole creation moves." Like old "Ulysses," he is one who is "yearning in desire to follow knowledge like a sinking star beyond the utmost bound of human thought"—one to whom it is "never too late to seek a newer world; . . strong in will to strive, to seek, to find, and not to yield." Otherwise he may be as the hound who leads the pack, but finally loses the trail, turns back to his bone, and leads the whole pack with him.

While the interpreter has convictions as to reality, he does not need to feel under obligations to answer all things that can be propounded to him. The geologist stops at the thin skin of the earth. The physiologist does not know why the heart beats. The astronomer is always confronted with unthinkable space beyond the farthest reach of his instrument. The physicist sees a microcosm in the electron, but gets no hint as to *why* it behaves as it does. The interpreter in any field has taken a strong position when he learns what his limitations are, so that he may wisely say, "I do not know." Mystery, after all, is due to the man at the small end of the telescope, and not to the heavens themselves. So the interpreter renders to the inquiring soul a real service when he is able to state the boundaries within which he has a right to push his inquiries, and beyond which he has no right to demand a Yes, or No.

Omar Khayyam lacked the first requisite of an interpreter when he was able to say, "We are no other than a moving show of magic shadows that come and go. . . Helpless pieces

of the game *He* plays upon the checker-board of nights and days."

If Herbert Spencer's saying be accepted, that "the power which the universe manifests to us is utterly inscrutable," it leaves the interpreter balked. The door to the treasure house of knowledge is locked, the key will never be found, and the lock can never be picked.

But if one comes to have the attitude of Sidney Lanier, that, "We know somewhat more than we know"; or if one may feel with Robert Louis Stevenson, that, looking from his own spy-hole he could see in his own destiny some broken evidences of a plan, some signals of an overruling goodness, and that he would not be so mad as to complain that all could not be deciphered, then one is beginning to have convictions. He now approaches the great mass of facts and experiences that lie everywhere about him. History has a meaning, movements in human life are not without a plan; there is something behind these laws and these movements; there is something back of nature and inherent in it, and everything points to man as a spiritual being; the universe itself comes to be alive!

What is this haunting, alluring, all-but-graspable Thing of which we are aware? We have been keenly aware of man's struggle, the breadth of his ignorance, the depth of his need, the darkness that enfolds him; and now there dawns a Truth which lights up the life of man like a sunrise—God in Jesus Christ has identified himself with man, entering into his experiences, and lifting human spirits up to share His own destiny!

With such a conviction and such an outlook, who could not become an interpreter and speak some helpful word to one who had not yet turned his face to the light?

They who are fit to dwell in the interpreter's house feel the high demand that is made upon them. But the house is sometimes occupied unworthily. There are those who feel that there is virtue in its being unfurnished, as though more

could be seen through the windows of an unfurnished house. We still have to face the practical problem of the poorly prepared leaders. We have heard of a theological seminary which grants degrees to pupils who have had only Fourth Grade work. It would seem that the man on the bridge ought not to be nearsighted; that a college professor ought to know his a, b, c's; and that a preacher ought to have more personality than an amœba. Joseph Fort Newton somewhere says, that to many of us a man would not think of saying what a friend of James Joyce said to him, " I'm afraid you have not enough chaos in you to make a world." We have plenty of chaos, but the cosmos is slow in taking shape.

If he who occupies the interpreter's house remembers that the ones who come to him bear " burdens that they cannot get off without help," and that it is his business to " know and unfold dark things to sinners," it will tend to make him a man of " sweet reasonableness," with his judgments broad-based upon truth, and as nearly as may be, the whole truth.

The Interpreter's House Must Be Within Easy Reach of the Burdened Human Throng.

As the word suggests, he is " between." He has contacts in two directions. He is at home with truth and the facts of life, and he has a reactive capacity toward those who seek to know. He may delight in his contacts with the rare souls who are like the " far stars that come in sight once in a century," but he is sent to help the ordinary man who must have truth put in understandable terms. A government report shows that one-fourth of our young men who were examined for the draft for the World War were unable to read a newspaper intelligently, or write an intelligent letter. It is not quite safe to define evolution in the terms Herbert Spencer used, if we wish to be sure we are helpful to the man who seeks light: Here it is, " Integration of matter and a concomitant dissipation of motion, during which the matter passes from a relatively indefinite incoherent homogenity, to a relatively inco-

herent heterogenity and during which the retained motion undergoes a parallel transformation." All of which is perfectly plain to some of us (!); but which would be better understood by the average man if it could be made a little more brief—as Sherman's definition of war. It was a practical bit of interpretation when an Englishman helped an American with a map a little while ago, "Pardon me, sir," said the American. "I am usually able to find my way about with a map; but, strangely, I cannot locate myself." The map was examined, and it was found that the man was trying to get about London with a map of Birmingham.

We honor, and rightly so, the man who can push an original investigation on an inch farther than his predecessors had done, but it is only as the discovery of truth is made current for the mass of humanity that it comes to be of great value. The original investigator discovers the gold in the hidden depths of the earth, the interpreter lays hold upon it and coins it, the millions of citizens use it as the medium of exchange to carry forward the life of humanity.

It is no easy task for the interpreter to occupy this middle ground worthily. His sympathies must be able to reach a full octave. If his aptitudes and inclinations draw him too strongly toward those interesting, original spirits who come bringing new truth to the world, and he fail to have a fellow-feeling with plodding minds and those who are adepts in misunderstanding, his reach is too short, and his is not the hand to sweep the keyboard. The interpreter must be a soul sensitive enough to hear the music of the spheres, but sympathetic enough to be patient with folks whose voices flat. Victor Hugo could do it, and Bunyan, and Lincoln, and Phillips Brooks; but Napoleon could not, nor Byron, nor John Calvin, nor Sinclair Lewis.

Down all the pathway of the years we shall have these houses of the interpreters. We know them as the editor's office, the minister's study, the professor's classroom, the

author's workshop. In proportion as they are fitted to discern the goal of the on-going world, and are able to "unfold dark things to sinners," the great human throng will make happy progress down the ever-broadening way.

While the interpreter's house must be near the road "where the race of men go by," it must be close to the great ranges of truth. Some one has pointed out that it is in the vast, level, low-lying lands that the shadow of Fate has been heaviest and most often misread, as in Egypt, India, Arabia, Russia; and so, being unrelieved, the mind came to feel the awful weight of ordinary sameness. The one who would see truth clearly must have as his mental landscape the mountain ranges of reality. And these slope upward from Athens, and Sinai, and the majestic peaks of the prophets to the hills of Galilee, and Calvary, and Olivet.

WHO'S WHO IN THIS ISSUE

Professor Rufus M. Jones, of Haverford College, is too widely and favorably known to need any introduction to The Quarterly readers. Honored as he is by universities at home and abroad, we are gratified to have been favored by him with this paper. The Editor has been seeking an article from him on "The Early Associations and Reciprocal Influence of the Friends and the Baptists" since George Fox was early such an associate and many of his first followers were from the Baptist congregation.

Some of our readers will remember the article in the January issue by Prof. Daniel Evans, D. D., on "The Blazing Evidence of Immortality." We here present a fuller contribution by this genial and beloved teacher, a paper presented to the members of The American Theological Society, Eastern Branch, at its meeting this spring. Professor of Systematic Theology in The Andover Theological Seminary at Cambridge, Mass., he speaks of as well as with authority.

Professor Morton Scott Enslin, Ph. D., of the Department of New Testament in Crozer here presents an article predestined to arouse interest, either in assent or dissent. Professor Enslin is never dull; and aroused the keenest and liveliest discussion among a group of leading scholars by the presentation of this paper.

Though Director of the Crozer Extension Course, Dr. Rittenhouse Neisser is also effectively teacher of elementary Greek. He writes as one who knows and who has had experience in both elements of his discussion—the value of the knowledge of the Greek New Testament and the student who has been delayed in his preparation for the ministry.

We introduce to our readers of this number Mr. George Rogers Swann, one of our candidates for the degree of Doctor of Philosophy at the University of Pennsylvania. He is an A. B., 1920, of Furman University; A. M., 1921, University of Virginia; B. D., 1924, Union Seminary, Richmond, Va., and Th. M., 1927, at Crozer Theological Seminary. His paper is an essay in the philosophy of religion.

NOTES AND CURRENT DISCUSSIONS

By SPENSER B. MEESER

It has been written: "Modernism cannot be defined in terms of a creed which all moderns will accept." Let us thank God for that! Woe when Modernists organize and agree on a creed!

To the true and really Liberal there is as much to be feared and objected to in a possible new "dogmatic" of the Modernists, as ever was regarded as objectionable in the "dogmatic" of the Fundamentalist. Properly conceived "Modernism" does not seek such a consensus of doctrine. It is rather the issue of a spirit of liberty which senses the activity of an immanent Spirit of God in the life of man, and the conviction that Truth is here and now as well as in the past; and the fulness of it lies ahead. In the past the trail that leads thereto can be seen, and the truth-seeker will regard it and take his clue from it.

Of course there are individual "illiberal-liberals" and "fundamentalist-modernists" who assume that "the past" was blind and deluded and "the present" (they themselves) are omniscient. But the liberal movement is now and always has been featured by men who are passionately convinced that God is dynamically active in the life of man now as then; and that revelation or discovery of truth is a creative continuity; that the Spirit is ever "saying" to the churches. Not only does this attitude or contention preserve the spirit of free inquiry proposed and guaranteed by the Protestant principle of the right of the private judgment, but calls attention afresh to the explicit affirmation of the principle, as affirmed by early Baptists and made a tenet by the Friends.

The relation of this movement to the doctrine of the "Inner Light" needs to be considered by Fundamentalist as

well as Modernist. The name of the doctrine has its disadvantages. It proposes that God as Spirit relates Himself immediately to the soul of man to inform, guide, and ennoble the soul; that we live, move and have our being in Him not alone in a physical or metaphysical sense, but in an intellectual and spiritual reality; that there is the activity of the immanent Spirit of God in the life of man.

For many at least the liberal movement is the issue then not only of the discovery of new facts and a larger knowledge of God and man, but of the leading and informing of that Spirit of God, the Light within, without which our way is lost and our doctrine false.

Reality in religion is a *sine qua non* of its worth to the individual and his fellows. The most ideal forms of worship and service may be pure " formalisms," repugnant to the soul and God, without the quality of reality. They suggest insincerity; and unless religion be conceived in a purely legalistic way are the negation of it. To the general and unreflecting mind they then become an offense. They may be perfect in form and meticulously exact in conformity to an eternal standard and still be repugnant to man and God.

The sense of reality in any sphere is grounded in experience. And by experience is meant a mode of consciousness arising in the relation of a subject knowing to an object affecting the knower. Here we feel we are in the realm of reality. If there be no consciousness of an affecting object, no inner sense of a relation to a power or love, or power and love, no " feel " of dependence and responsibility, and nevertheless we take an attitude, or offer a service, or make a prayer or follow a form of worship, unreality is at once the vicious result.

Correspondence between an inner mode of consciousness, or experience and all the expressions of religion activity, in attitude or form—here is the way to reality in religion. The form without the spirit is nothing to God and little but offense

to man. Better the spirit without the form; but best perhaps the spirit *and* form, the form fittingly expressing the spirit.

For many the form is an aid to the spirit of reality; and into the ritual of worship or the cult of a sect may be poured the white fervor of sincerity. For some it is to be feared the form is but a poor substitute for the reality.

The depth of a religion life and the virtue of reality in worship and service will call therefore for ever-widening experiences in the moral and spiritual realm. Experience furnishing the ground of reality, to save our religion practises from superficiality and unreality one needs to seek and make the ventures of faith in God and the good will of God. Not in the seeking of new forms of expression in creeds or symbols or even in forms of service, but in meeting and having commerce with God, and to this the way is ever open, for God is immediately accessible to the soul of man, and is ever seeking just that fellowship.

A STUDY of church history, especially contemporary history, suggests that Christianity, as a religion, whatever may be true of it as a philosophy, has always suffered from over-elaboration. Its theologies, forms, rituals, and institutions obscure its central and essential simplicity.

It has suffered in two ways on this account: from the concealment of the elemental and essential simplicity of Jesus' religion, which thus, as a complicated and often self-contradictory thing has been rejected as impossible or not easily or at all comprehensible. And equally Christianity has lost out by virtue of the fact that some element of the elaborated system—a creed, or sacrament, or form—has been regarded itself as the essential of the religion; while religion as a life, a spiritual and social dynamic, has been either overlooked or rejected.

Thus comes to pass the fulfilment of Paul's prophecy of those who though they "keep up a form of religion, they will have nothing to do with it as a force" (2 Tim. 3: 5, Moffatt).

What might, without dispute, be regarded as essential to and present in any or all vital religion experiences; what simple reality such as all might recognize and practise?

Three elements seem to be necessary in any religion: God, the individual man, and his neighbor. Here is God, here is the individual, and here is society, one's neighbors. What is the concern? Certainly not less than the individual's right relation to God, which implies a reciprocal relation of God to man. Thus an amity and mutual respect for each other is involved, in which God may be known to regard man justly, benevolently, and righteously; while man in reverence respects God's sovereignty, power, and right to his obedience and love. For man then, religion is fundamentally the consciousness of dependence on God, reverence for and responsibility to him; and implies the faith that God will and does enter into a reciprocal relation of one who supports and gives moral strength.

But just as certainly religion includes the individual's right relation to his neighbor, to a society of neighbors. This requires of him likewise respect for his neighbor's personality, his life, his physical and moral good. No one can be in reconciliation with God who hates, despises, or exploits his fellow man: for all are God's children and at the same time are the supreme opportunity of the individual to express his reverence and responsibility to God.

Perhaps all this may seem trite and commonplace, but it is neither so trite or commonplace to ask what real and effective relation to such simplicity of religion has all this theological and ecclesiastical elaboration of the Christian religion systems. Out of these elaborations arise schism, sectarianism, so-called orthodoxies and heresies, superstitions and oppositions to science and philosophy—the whole brood of plagues which afflict the Christian religion, and repel vast multitudes who revere God, believe in Jesus Christ, and recognize the morality of neighborliness.

Yet these are the things stressed and restressed, as though

Christianity, which is essentially a way of life in relation to God and man as revealed and lived by Jesus, were identical with these excrescences. Where is the Prophet-Crusader to lead to the recovery of the Christian religion from the infidels?

"RELIGION WITHOUT HEREDITY" it might be called. Such is the religion which either despises or ignores the wealth of the religion experiences of past generations, and disposes of them as simply aggregations of myths and accretions of pagan superstitions.

That real religion is creative, and with each generation, or even with each separate individual has elements of novelty—that is, is making progress, is under the order of universal evolution—goes almost without saying. The life which religion is, and which works from within, the spirit, which like new wine would burst the older wine-skins, is in its very nature an initiative principle; but if it loses continuity with its own results in the past it becomes a mere temporary and isolated phenomenon, is like a plant without roots, and will inevitably wither.

Religion, as it was in its earlier functioning, is not merely an isolated fact. It may be root for leaf and fine fruit. It is not merely a matter for reminiscence. It has regulative and practical value. It offers the experience-ground for future initiative in religion, and may well serve as a critique of all sane enterprise in religion. Religion, as is true of all life, has worth as a continuity. In the wisdom and experience of the past all real progress is rooted and all virile endeavor in religion and morals is founded. Present-day Christianity has its ground in the more primitive religion life of the church, even though the creative spirit in the evolution of history initiated the dominating novelty of free souls in a free church in a free state. Primitive Christianity, while introducing novelty of varied sorts, maintains continuity with Jesus. Jesus does not break with the religion of the prophets, though with a vast

daring He initiates a fellowship with God, the brotherhood of the kingdom.

Many new movements we have had from day to day, tangential vagaries of a few years, or a few centuries. "They had their day and ceased to be" and were not even broken lights of the Light. Only those contributed permanent elements to the moral health and spiritual vigor of religion which maintained vital bond with the progress-principle of continuity; a principle as essential to progress as in the creative activity.

The far-off consummation of a perfected religion, to which all religion activity moves, cannot well be perceived within the limits of one life, one generation, or even one age's experiences. He who would make valid and enduring contribution to human welfare as it is to come from religion, will seek to know where and in what direction lies the goal of the divine activity we call by that name. The wisdom of the ages achieved in the religion-experiences of the race is despised only by the fool.

We do not mean that the past provides a mechanical necessity, an inviolable law for present action. In that case progress would be improbable, if not impossible, and continuity would be the end of freedom. There can be no progress if there be no freedom from the death-grip of what was yesterday; but on the other hand, that is not progress which has no continuity with the past. Such a movement becomes simply a tangent of development, and in effect an arrest of development. An arrested development always means that an organism, or institution, or a movement is cut off from the vital stream which originated it; from the source of power which begat it.

Through all human experience there streams "one increasing purpose"; arrested, diverted here and there in its struggle with the inertia of flesh and blood and the fixed customs and conventions of society; but surging on past these, the intelligent purposeful energy ever runs. Religion movements, initiations of moral endeavor which run aground on side issues never

reach the goal of the stream in the sea of the divine life. Respect and not contempt for the religion life of the race is the true wisdom.

"RELIGION WITHOUT ENVIRONMENT" is another phase of the irregular and diversified development of religion. This is the religion which emphasizes the principle of continuity to the exclusion of any initiative. It seeks simply to perpetuate and have repeated the beliefs, the creeds, the spiritual experiences and moral ideals of the past. Its capital is the invested funds of older generations, "a foundation," the interest of which it may enjoy, but the principal of which it may not fund or refund, or adjust in reinvestment to the changing needs and ideals of life.

The social, industrial, economic, and political implicits of religion are unrecognized or ignored, or even regarded as alien to "true religion." It exists in isolation and sometimes in what might be called a social vacuum. Sometimes these relations of a virile Christian religion are theoretically admitted as feebly involved; but not as a goal or purpose, nor as a commanding issue of religion life. The main purpose of the church's effort should be "to save souls." Any social or industrial goods which follow are but a by-product, secondary issues, if indeed such are in any way the concern of the Church.

Such religion is made immune to new knowledge in science and to new visions of philosophy by a specious doctrine of a once-revealed infallible faith, which carries with it the presumption that certain theological interpretations are identical with that revelation. Any varying interpretations are regarded as contradicting not the interpretations but the revelation itself.

Happily this type of religion is less firmly entrenched than formerly. Among its stoutest defenders are men and women who have unwittingly opened the way to the more comprehensive conception of religion. They practise a species of initia-

tive which, appearing to justify their claim of adherence to "the faith once for all delivered," does in principle deny their contention, and sometimes makes their practises contemptible.

Heredity and environment are alike dynamic in the production and development of the forms of life. Biologists contend among themselves as to which is the most important factor. The experience of the layman in science leads him to hold to the influence and significance of both. In the biology of religion (and religion is a form of life) the theologians may reason as to the relative value of the inherited religion and the religion of freedom and initiative; but the layman's experience suggests that religion has values in the past and equally unrealized values in the free life of God in the soul and of the soul in God.

In *Atlantic Monthly* for April, 1928, Bernard Iddings Bell, President of St. Stephen's College, discusses "The Church and the Undergraduate," and makes some novel suggestions. Ten years of careful and dispassionate observation lead him to believe that the current indifference of college students is due largely to the fact that they "are entirely too moral."

Paradoxical as the suggestion is, he proceeds to justify it by the distinction involved in his definition of "moral." Of these students he says they are "creatures of the general public opinion of their time." They are conformist persons. For them morality means conformity to whatever is considered socially useful in the group to which an individual happens to belong, conforming to custom, the doing of what one considers necessary for the common welfare; *always a thing of the mob.*

This does not mean to deny "goodness," doing of right according to eternal standards of right and wrong; but goodness is something different from morality. President Bell urges the presentation of a reasoned and considered view of what the church ideally is and aims at.

"The chief task for any one who wishes religiously to get at the contemporary undergraduate is to crack through this crust of conventional morality and conventional misconception of the Christian religion."

He further insists that "if the forces of Christendom, instead of worrying about the minutiæ in student conduct" would demand that they actually examine into the functions of religion and the church, they might persuade them to see that the church "is a society of those who, having accepted Christ Jesus as Lord . . . have been organically united to Him, in order that, by virtue of supernatural strength which He imparts . . . they may struggle closer to that personal reality which is God."

Failing to understand what the Christian church is and aims at, the undergraduate almost always fails to get at the real ground for Christian religion and morals, and so fails to distinguish conventional morality and Christian religion. Conventional morality may seem sufficient if the good it brings is considered sufficient; but if "the good" offered by Christ's church in his name seems of higher worth, he ought then to see he should in reason adopt the higher standards of Jesus.

If the undergraduate can only be made to see that Christian morals and natural morals are quite different things; if he can rid himself of the notion that the former is old-fashioned and the latter is up to date; if he can have made clear to him that these two differ in aim and purpose, a vast confusion may be resolved.

President Bell believes that it would help the undergraduate if the church would plainly say:

> If you wish Christ's grace, if you believe He is the Way, the Truth, the Life, the Sustainer of Souls, then you must try to live according to that morality which is of Him. If you do not desire Christ, if you are satisfied with lesser aims, then conform to the standards of conduct prevalent about you. If you do the church will be sorry, but she cannot then be held responsible for your eventual, or present happiness or unhappiness.

In the May *Harpers* (1928), Hanford Henderson, author of "What Is It to Be Educated?" and formerly head of a school in North Carolina, writes an article of unusual sanity, under the title "The Modern Christian Speaks." The point of difference between the modern Christian and, say, his grandparents, or even his parents is that the modern is "a Christian from choice. Not from fear, not from favor of public opinion, not from any meaner motive of self-interest; but in the unpersuaded, passionless atmosphere of free-will; he is a Christian because he has elected to be a Christian. It is a case of religious self-determination."

This he affirms is the most important and far-reaching advance in the evolution of modern religious thought; and means growth, joy, utter sincerity. This involves the conviction of the value of all religions, makes the Christian "a world-religionist," which does not mean that these religions are of equal value; simply that they are of sufficient value to be real alternatives, to be rationally rejected when Christianity is accepted. There can be no real free choice where there are no real alternatives.

Modern Christians are no longer much preoccupied with the question of their own personal salvation. They are firmly convinced that they may safely leave that to God. They call themselves Christian and accept Jesus as Lord and Master, because it seems to them that more forcibly than any other teacher he taught the supremacy of the inner life, the timeless immediacy of our real existence, the beauty of that disinterestedness which asks nothing, possesses everything. "Salvation through spiritual insight and growth is the major concern of modern thought."

Why one should choose to be a Christian is answered in the words that one "may not wisely dismiss the proffered aids to spiritual culture any more than one might decline the approved methods of education and hygiene." For himself he accepts Christ as his Master because Christ represents the most

cherished ideals of his own spirit; because Christ has followed that way of life to which he aspires.

One of the most needed and significant suggestions, to which in particular we wish to give emphasis, is his criticism, offered in entire good nature, of the critics. He insists that "Our critics would help us more effectively if they first informed themselves as to what modern Christians *now* believe, and wasted no time in attacking positions which Christians themselves have long since abandoned. In all acceptable scientific criticism, the critic limits himself to current science, rather than to the abandoned theories of the Nineteenth Century." He thinks, as we all think, that religion may ask a similarly contemporary treatment.

WHAT'S WHAT IN THE MAGAZINES

Rollin Lynde Hartt in the March *Forum* contributes a suggestive article on "Protestant Monasteries." The article is timely in view of the recent *Forum* debate on the present plight of Protestantism in America. Mr. Hartt asks, "Is there anywhere a Protestant institution capable of doing for our modern churches what the monasteries did for the Medieval Churches?" The answer is, that our theological seminaries are constantly coming into touch with our churches. They are doing it in other ways than in medieval times. Extra-mural lectures are given in neighboring centers; correspondence courses carry technical theological instruction to distant points; publications, issued at regular intervals or occasionally, reach thousands of readers. These are all *teaching* processes, the thing so much desired by Mr. Hartt. But his suggestion demands something more. Theological institutions can be made a retreat for pastors and laymen who seriously wish to consult libraries, commune with technical scholars, and receive the stimulus of younger and more venturesome minds. It often happens that pastors have an interim between pastorates. It may be a few months; it may be a year. Whatever the length of time, the weeks could be profitably spent in residence at some seminary. The library, the lecture-room, the association with young life in halls and on the campus, will be found a fountain of living waters. A few months of such relaxation from daily routine of pastorate will give courage and energy and buoyancy. It would be a great gain to undergraduates, if a goodly number of experienced pastors of varying years associated with them in thinking through the major problems of life.

Milton G. Evans.

THERE is a clever article in the March issue of *The Atlantic Monthly,* entitled "The Epistle of Kallikrates." It purports to be a recent discovery of a letter written by a member of the Corinthian Church to the Apostle Paul at Rome. The letter, with other papyrus documents, was found "far down in sand that filled the cellar of a ruined house." The "finds" reached New York June 7, 1927. The translator of the letter addressed to Paul is Dr. J. M. Witherow, a minister in Scotland. Since I have not seen the original in New York, I cannot vouch for the genuineness of the "find" nor the accuracy of the translation. But one thing is certain, Doctor Witherow has discovered a perplexed Corinthian Christian of some culture who asks the apostle some interesting questions. If not a translation of a document, it is a translation of ideas that may well have been in the mind of intelligent readers of Paul's letters to Corinth, and the present-day reader of the Epistle can appreciate the problems raised by the writer.

The thoughtful member of the new group is somewhat perplexed by the apostle's seeming disparagement of education, his suggestions concerning officials, and discipline and arbitration, and the Lord's Supper, and conflict of opinions, and the resurrection. He no doubt had other perplexities, but the papyrus is incomplete. The conclusion has not been found.

This is one of the most interesting finds in recent archæological discovery. It shows how ancient the modern mind is and how modern were some of the members of the churches in Corinth. Maybe some fortunate explorer may discover Paul's answer to the letter of Kallikrates. If so, may Doctor Witherow be its translator!

MILTON G. EVANS.

THE modern world recognizes change and transformation as the constant law of all existence. Nor is it change that results in decay and death. Rather it is change that is ever making for newness of life and the larger development. The old is passing only that it may make way for that which is

more splendid, beautiful, and worthy. This is true not only of the physical world about us but of the social as well.

What significance has this then for religion? It must recognize this fact. The rocks tell the story of mighty changes that have come in the earth's surface and of the passing of strange creatures, huge and grotesque. Astronomy reveals a gigantic flux and flow in the universe above us. Civilizations rose and fell and empires have come and gone, according to the spade of the excavator, in the dim ages past. Man builds his institutions, educational, political, social, and they are transformed by the fleeting years. And with them must change religious rites, customs, and ways of thought. But the spirit of religion remains the same—the holding firm to the faith in that goodness and greatness that is yet to be.

So writes Professor George Sidney Brett of the University of Toronto, on "The Modern Mind and Modernism" in the *Canadian Journal of Religious Thought* (March-April, 1928). It is an article, which, with its clear understanding of this principle of progress, helps the more orthodox believer to see the reason for the present demand for a change in religious thinking and saves the liberal also from a possible contempt and scorn for the old. Perhaps, however, a clearer presentation of the nature of religion, as itself a search for a harmonious adjustment to the changing conditions of life would have aided Professor Brett in his effort to explain the present situation. It is scarcely correct to say that "the Christian religion began as a simple doctrine." Before that doctrine arose or could be taught there was a life that had found peace and harmony with its consciousness of fellowship with the Father and good-will toward men—whether Jew or Gentile. An adjustment had been made to the new order of life. So today religion is seeking the adjustment of the human spirit to the new world of this twentieth century, and as it finds it, as Professor Brett suggests, we shall have a new religion in transforming faith and achieving power.

R. E. E. Harkness.

Dr. E. Chiera has again been eminently successful in his archæological work. In carrying on excavation during the winter at Nuzi, a short distance from Kirkuk in Irak where he had such a happy find two years ago, he was fortunate in unearthing a still larger number of clay tablets. Report says that they belong to the middle of the second millennium B. C. No doubt when they are deciphered they will add much valuable material to our knowledge of those far-off days. They may help to solve some of the perplexing problems that are now facing the historian, as the part played in that ancient civilization by the Hurri, the Habiri and the Hittites. Peradventure they may even throw some new problems into the field of discussion. Professor Chiera has been working under the auspices of the American School of Oriental Research and the University of Harvard. This autumn he goes to the University of Chicago to take up his duties there as head of the Department of Assyriology.

I. G. Matthews.

PSYCHIATRY AND RELIGION

Mental ills are becoming increasingly commonplace in our highly organized Western world. Religion must enlist the psychotherapist in its services to persons suffering mental disorders. Mr. A. T. Boisen, chaplain for the Worcester State Hospital for the Insane, has been engaged in this relatively new study for several years. In the March issue of *Religious Education,* under the title "The Psychiatric Approach to the Study of Religion," he elucidates some of the principles he has discovered valuable in treating cases. Perhaps the following one is the most striking discovery he has made thus far:

> Judged at least by the intelligence tests, grave mental disorder is not necessarily accompanied by any reduction in intelligence. It has to do rather with belief and attitude, with emotion and volition, and with the organization of the personality.

Stewart G. Cole.

BOOK REVIEWS

A History of the Religion of Judaism, 500 to 200 B. C. ARCHIBALD DUFF, LL. D. London: James Clarke & Co., Limited.

THERE are so many good things in this little volume that it would have been most unfortunate if it had not been published. Doctor Duff has had a long and distinguished career as Professor of Old Testament Literature. Spending a few years in Montreal, then in 1878 going to the United College, Bradford, England, he rounded out a half century as a teacher. In all his writings, freshness is combined with broad scholarship. Questions always abound. Was the writer of the "creation story" influenced by Greek thought? Had Persian Zoroastrianism any effect on Judaism? With how much of the theology of Akhenaton, the heretic King of Egypt, was Moses acquainted? Not only are such questions asked all along the line, but good evidence is given for their reasonableness.

But the author goes much further than merely asking questions and presenting possible hypotheses. Concrete contributions of the most valuable kind are made. Some of the notable features may be briefly mentioned. Ezra, whose activity and even existence has long been questioned, is considered a late fiction. The word means "help" and is most probably a designation for Nehemiah himself (p. 55). "Four Rivals of the Charter" is a very convincing study in the development and the adaptation of law. Here certain features of the law code of Nehemiah (444 B. C.), and of the priestly régime as found in Chronicles (300 B. C.), and of the Targums (300 to 1 B. C.) and of the Book of Jubilees, a midrash of Genesis (100 B. C. to 100 A. D.), are compared and contrasted. From this brief but clear study there can be no other conclusion possible than that "Jahweh will ever give new light" (p. 113). Habakkuk, which he correctly suggests belongs to the Greek period, about 300 B. C., is interpreted as presenting the sublime faith of the Jews who lived three centuries before Jesus' birth. The author of Chronicles he lists as a Saint, and the translators of the LXX he considers forerunners of Him who said, "Go ye out into all the world and preach your gospel to every creature." "They were Evangelists who wrote that Septuagint" (p. 126).

No more conspicuous trait is found in the book than the constant Messianic interpretation. In fact this is Professor Duff's chief interest. In all the Old Testament movements he finds that gradual unfolding of life and idea that prepares the way for Him who was to come. Hence all

is Messianic in the largest and truest sense of that word. One phrase will be sufficient to indicate the general conclusion. "The picture of the ages from 500 B. C. to His birth is a picture of Him. To know that picture is to know Him 'whom to know is life eternal'" (p. 124).

But enough has been said to show the tone and the value of the book. It is the result of a mature scholarship that has not been afraid to blaze new trails in those directions the evidence seemed to lead. But beneath all is felt the pulse of a devout Scotch preacher who believes that Evangelists led by the Divine Spirit were ever at work preparing the way for the coming of the daydawn.

I. G. MATTHEWS.

What Remains of the Old Testament, and Other Essays. HERMANN GUNKEL. Translated by Rev. A. K. Dallas. New York: The Macmillan Company. 1928.

HERMANN GUNKEL has for many years stood out as one of the foremost Christian thinkers. It is now over thirty years since in his first notable work in the Old Testament field, *Schopfung und Chaos,* he drew attention to probable elements in primitive Hebrew thought that had been largely overlooked. Thereby he became influential in a twofold movement, one the search for Hebrew origins within the Palestine border itself rather than in Babylon or Egypt, the other, the pushing back of traditions and literature to a comparatively early date. The author has always been independent in his conclusions, always illuminating, and not infrequently startling. With a fine range of scholarship combined with a critical fearlessness, he has always shown an intense interest in the things of vital religion. Yet apart from a small essay on *The Legends of Genesis,* so far as the reviewer is aware this is the only work of Gunkel's that up to the present time is accessible to the reader in English.

Here are five essays that in theme and treatment are almost as varied as are the author's intellectual interests. The title *What Remains of the Old Testament,* which is taken from the first essay, may sound alarming, but the content is assuring. Indeed the title may give a quite inadequate impression. For no scholar would be willing to omit any part of the Old Testament from the canon. Some parts are of course more valuable than others. Some books are read more frequently than others. Parts are recognized as reflecting primitive norms of thought and are hence to be treated as the fossils of bygone ages. Parts may be quite inadequate and indeed inaccurate, and hence are sorely in need of supplement from the wider areas of historical material. But the student wants all, must use all, and finds value, of one kind or another, in all. Professor Gunkel would be one of the sturdiest advocates of this proposition. In fact his real

attitude is briefly stated in a sentence toward the end of the first essay, with which all would agree: "The Old Testament is not a perfect revelation of the Christian view: it is only the revelation taking place in history."

The third essay is most fascinating. It is on the religion of the Psalms. Only the dominant notes are taken into account. The author elaborates the fact that a considerable group of Psalms give great prominence to the objective side of religion. Neither in Babylon nor Egypt is this found to the same extent. With the Hebrews Jehovah himself was worthy of the purest and most spiritual homage of the worshiper. Such adoration had a worth that was beyond estimate. The closing sentence gives the spirit and the conclusion of the author:

> Whoever earnestly studies these poems will not fail to find many passages which give perfect expression to true religion, and generations still to come will humbly bend the knee on this holy ground and learn from the Hebrew Psalmists how to pray.

The fourth study is on Micah 7:7-20. This is usually interpreted as three separate poems of a late date. Gunkel, after a most exhaustive literary study, finds three sections of one poem. Nor is he willing to follow current tendency and place it in the Maccabean period. He makes out a very excellent case for his proposition.

The last chapter, which was published in German in 1919, is a telling piece of work on the Jacob story. The nucleus of the earliest story he finds in the Jacob-Esau conflict. Here we have the shepherd and the hunter, who have been in antagonism from very early times. The culmination of the struggle in Israel could not have been earlier than the time of David when he defeated the Edomites. This earliest folk-tale was overlaid with and united to traditions belonging to various interests and from various later periods.

Throughout fine constructive imagination is always coupled with exact scholarship. So that the English reader is greatly indebted to Rev. A. K. Dallas who by his careful translation has opened this door into the workshop of a great master.

I. G. MATTHEWS.

Beginner's Hebrew Grammar. HAROLD L. CREAGER, with the collaboration of HERBERT C. ALLEMAN, Professor of Old Testament Language and Literature, Gettysburg Theological Seminary. D. C. Heath and Company. Price, $2.40.

THIS is a serious effort to bring the old dry-as-bones Hebrew grammar up to date by a slight dilution from the inductive method. It is carefully arranged in progressive steps so that the class that works it through will

have a good working vocabulary and a fair grasp of the general principles of the language. The author's theory is that the Western student " should acquire a fairly thorough knowledge of the grammatical forms and the syntactical principles before attempting any serious reading." He is to be congratulated on having prepared an adequate volume to meet this need. The reviewer is, however, of the opinion that for the mastery of Hebrew something more than an excellent book is required, viz., a good teacher. Further, given a good teacher and a competent student, fortunately, it matters little what books or methods are used.

I. G. M.

The Legacy of Israel. Planned by I. ABRAHAMS and edited by EDWYN R. BEVAN and CHARLES SINGER. Clarendon Press. 1927.

THIS volume is of composite authorship, fifteen different writers each making his contribution to the general theme; but not only are the essays of uniformly high level, but the unity of theme is admirably preserved. The first essay, after a brief prologue by the Master of Balliol, is by George Adam Smith. " The Hebrew Genius " is his subject. With his well-known descriptive gifts and his vivid religious interpretation of great movements, he draws attention to the things from which the Jews turned away; their ability to purify what they borrowed, and the ethical development of their writings that was concurrent with an advance to higher conceptions of the character of Deity. Doctor Bevan, in treating Hellenistic Judaism, with very discriminating pen follows the struggle between Jewish narrowness and Greek culture down to the harmonization of the two in Philo, the Greek Jew. *The Debt of Christianity to Judaism,* by F. C. Burkitt, is invaluable. The Christian Hierarchy, the Christian Creeds and the Christian Sacraments, none of them find their real roots in Judaism. The Bible and Jesus were the gifts of the Hebrews to the Christians. Other chapters, on varying phases of Hebrew scholarship and Jewish influence on Islam, on Western Law, on Puritanism, on the European Languages, on the Modern World, on Modern Literature, and allied topics, are presented with both clarity and accuracy. The book will make a real contribution to those who are eager to understand the genius and influence of a small but amazingly vital people.

I. G. M.

Studies in New Testament Christianity. GEORGE A. BARTON, Ph. D., D. D., LL. D. Philadelphia: University of Pennsylvania Press. 1928. Pp. ix and 150. Price, $2.00.

THE opening paragraph of the Preface to this series of essays reveals their purpose and nature.

In the ferment caused by the application of scientific methods to all departments of study it is difficult for some to keep religion in touch with reality. We have so long thought of the Apostolic Age as a time so different from our own, we have looked at it through such a haze of tradition and reverence, we have supposed that it was so interpenetrated with the supernatural, that to many there seems an unbridgeable chasm between it and us. It is with the hope that the studies in this volume may do something, however small, to make the great forces, which in the first century began the transformation of the world, seem real and still potent, that the writer ventures to permit their publication.

The essays themselves, several of which are reprints from church publications, discuss various questions of interest to students of the thought of the early church—The Fulfilment of Prophecy, The Person of Christ, God, Sin, The Death of Christ, The Eucharist, and The Christian Life.

While not primarily a student of the New Testament, Doctor Barton's wide range of knowledge enables him to write interestingly on these subjects. The first essay is of particular value. In clear, concise statement he reveals the essential differences between Prophecy, strictly defined, and Apocalypse. This essay should be of service to those who contemplate further expedition into the ever-alluring limbo of the New Testament Revelation. Incidentally it calls attention to many facts, commonly known but as commonly disregarded, regarding the author of the Gospel of Matthew and his ability to discover prophecy's fulfilment in the Christian Beginnings.

Another interesting suggestion is discussed in the essay on "The Death of Christ," namely Paul's view of the significance of this event. By his crucifixion Jesus was shown to be cursed, for "Cursed is every one that hangeth on a tree." This was the source of Paul's antipathy to the early church. As he saw Christians multiplying and increasingly large numbers of Jews being swept into the church, he saw the contagion of the curse of this condemned felon spreading over the land and infecting even God's chosen people. Hence his opposition. Then the vision of the glorified Christ. In Jewish thought only Enoch and Elijah had escaped Sheol and reached the immediate presence of God before the resurrection. But by his vision Paul became convinced that God had clearly honored Jesus, as he had previously honored these other two worthies. It was unthinkable that God could have honored one whose life had been a lie. Therefore Jesus must have been the Messiah, as he claimed. Not only did this revolutionize his attitude toward the group of Nazarenes, but it made possible his view of the nature of Christ's death. The law could not have universal application. For the law said Jesus was accursed, but God had shown that in this respect at least the law did not apply. Christ was outside the law.

Accordingly, all those who were in Christ became sharers also of his exemption. God had revealed a righteousness apart from the law. Thus mystic union with Christ rather than vicarious substitution is the center of Paul's thought.

Enough has perhaps been said to suggest that in these essays will be found ofttimes a fresh approach to many old questions. One of the amazing facts about the New Testament is the interesting reading that the thousand-and-first discussion of its subjects often makes.

MORTON S. ENSLIN.

New Testament Word Studies. ERNEST DE WITT BURTON. Edited by Harold R. Willoughby. Chicago: The University of Chicago Press. 1928. Pp. xv and 117. Price, $2.00.

THE late Professor Burton achieved an enviable reputation at home and abroad as a philologist. His monograph, *Syntax of the Moods and Tenses in New Testament Greek,* and his *Commentary on Galatians,* to mention but two of his writings, assure a high place to him in the ranks of students of the Greek New Testament. Early in his career he felt the need of a "Dictionary of the English New Testament which should do for English students, as nearly as possible, what Thayer's *Lexicon* does for Greek students." But a combination of circumstances prevented a realization of his hopes. After having completed his *Commentary,* he once more turned to this project, but his election to the presidency of the University of Chicago put a definite stop to the undertaking. In the course of the years, however, he had gathered together several *Word Studies* which he had intended to incorporate in the Dictionary. These have been gathered together and edited by his colleague, Professor Willoughby, who has also supplied bibliographical notes for each article, a general Bibliography on lexicography, and a convenient index of all the passages cited.

In the body of the volume some seventeen words and phrases are discussed, such as Sin, Repentance, Faith, Righteousness, God as Father, Titles and Predicates of Jesus, Spirit, Soul, Flesh, World-Life-Forever, Kingdom of God, Kingdom of Heaven. The aim is to enable the English reader to understand the shades of meaning that these words have as used in the various writings of the New Testament. Numerous passages are quoted or referred to which illustrate the uses of the words. While no Greek is cited in these *Studies,* the Greek words which lie back of the English are regularly transliterated, so that the English reader may at least appear learned in his reference to *aphiēmi* and *dikaiosunē*. Since no key for pronunciation is provided, the patient flocks of those not versed

in the tongue of Plato may perhaps from time to time hear unspeakable words, which it is not lawful for a man to utter.

These *Studies* vary in length from a page and a half to over thirty pages. They are not easy reading. To gain any real profit from them painstaking study with the careful examination of all the illustrative passages must be made. If this be done, the English student will find that in spite of his handicap he can at least approach the meaning of the words.

Several of the articles are brief summaries of the fuller and more ambitious *Word Studies* in the appendix to the *Commentary on Galatians*, but in addition to these other subjects are included in the present volume which would have been out of place in a work restricted to the Pauline writings.

MORTON S. ENSLIN.

Jesus the Nazarene. Myth or History? MAURICE GOGUEL. Translated by Frederick Stephens. New York: D. Appleton & Co. 1926.

THIS book merits wider publicity than it has thus far received, partly because of the erudition and scientific method which this brilliant French Protestant theologian combines with a very lucid and readable style, partly because it condenses in one well-arranged and clearly printed volume a scholarly history and a thorough discussion of the whole "myth or history" controversy and, by no means least, because the author differs (always with excellent reasons) from nearly all the "orthodox" theories about Jesus. Yet, as in the cases of Amos and Ecclesiastes, the book concludes in such fashion as to be palatable to the pious.

One is tempted to write at length, but a review must not be a substitute for the book reviewed. To stimulate appetite "The Christianity of the primitive Church was neither a form of Judaism nor the transformation of a pagan mystery . . ." "Christianity is not the religion of Jesus," etc.

Not the least of the values of this excellent work is the abundant citation of other modern writers, mostly German and French, of the past half century. A full-course spiritual feast served in most appetizing fashion; well worth three dollars!

ARNOLD EVERT LOOK.

Morals for Ministers. R. E. X. New York: The Macmillan Company. 1928. Price, $1.50.

OUR unknown author has given us a book that should be read not only by all present and prospective ministers, but perhaps especially by all seminary professors in the departments of Homiletics or Church Administration. Here are no facetious or specious instructions to young men as to how to

become a success in their chosen calling—the preparation of sermons, the etiquette of visiting, methods of securing new members and of getting the crowds. Rather, this is a book that warns of those dangers that so easily beset the pathway of the minister and are so inherent in his "success."

What danger—for the minister—lies in the very fact that he is respected by the community not only because of the sacred things which he represents but for what he is in himself—presumably, an educated, cultured gentleman! How easy it becomes for him to demand esteem and to love the high places of final authority in all discussions and of discounts in all financial transactions! How inclined to speak in the name of the Lord when in reality he can brook no questioning of his own view-point! How unconsciously his wish to enforce larger attendance at his services may be sublimated by his public efforts to prohibit Sunday amusements by legislative enactments! What temptations there are to be busy in little things—and often in things that lie beyond the borders of his actual field—that are prejudicial to real success in his specific duties! What a danger lest he really belittle himself when, in the consciousness of his calling, he seeks to prove himself a real man, and a "hale fellow well met" by slapping the shoulders of the "big men" with whom he laughs immoderately at the social club! With what unconscious ease the minister may capitalize the trust reposed in him and so become a parasite upon the hospitality and genuine sociability of his people!

R. E. X. has held a mirror before all who have chosen the calling of the Christian ministry. The book should be read with searching and inquiring mind by all who stand within the pulpit and enter into the daily, intimate lives of people as their counselors, guides, and trusted friends, lest in striving for success there be failure in the inner graces of the spirit. "He that ruleth his spirit is better than he that taketh a city."

R. E. E. Harkness.

Later Baptist Missionaries and Pioneers. Vol. I. W. S. Stewart. Philadelphia: The Judson Press. 1928. Price, $1.50.

In this well-written volume the author has told the life stories of some of the Baptist missionaries who have spent their years in successful service in home and foreign fields. The biographies are so arranged as to offer a splendid course of study for missionary groups or other classes in local churches or assemblies which are interested in the history of the denomination or the spread of Christianity throughout the world. They are commended to teachers of such classes.

These tales of the achievements and contributions accomplished by

ordinary men and women of our own times not only reveal the goodness and nobility and heroism of which human nature is capable but also set before us—and especially our young men and women—those enterprises and obligations lying within the sphere of world education and social welfare that challenge the highest devotion and complete application of our keenest and best-trained minds. Missions enters the field of world peace, of human betterment, of inter-racial and inter-religious cooperation for the salvation of men from the destructive forces of blatant materialism and sordid economic gain. He who has the spirit and daring of Jesus may well take up his cross and follow him here.

One criticism may perhaps be made of the book—though its confessed purpose of denominational interest be remembered. It is too great a glorification of "Baptisticism" (if that word has any standing—). These men and women went to their fields and duties not as Baptists primarily, but as Christians with a vision, purpose, and resolution. And their concern was not to increase the numerical strength of their denomination but to enrich lives. Nor did their heroism and sacrifice issue from their Baptist principles but from their fellowship with Him who gave to men the greatest of all enterprises that may engage the attention and service of the most able and earnest minds.

R. E. E. Harkness.

Aspects of Scottish Church History. Donald Maclean, D. D., Professor of Church History, Free Church College. Edinburgh: T. and T. Clark. 1927. Price, $2.00.

The book comprises a series of five lectures delivered on the Calvin Foundation in the Free University of Amsterdam, March, 1927.

One picks up this volume with the expectation of being led to some of the high mountain peaks in the history of that intellectually and spiritually powerful Church of Scotland, only to find that the first three lectures alone can in any way be considered historical. And in these the story of the church is brought down only to the reign of William and Mary, since in that period and political circumstance are found those elements which through the later years have robbed the church of its early Calvinistic influence.

The author is evidently a staunch Calvinist, disciple of John Knox, a Presbyterian of the Old School, whose conformity to the Westminster Confession renders him incapable of being an impartial historian. It was the tolerance of William, recommending that "Moderates" or Episcopalians be permitted to occupy pulpits of the Scottish Churches which accounts for the evils of Scotland today, for it is this "'moderating' spirit

which had an effect on the Scottish Church which can be read in the tragic story of the Church in the following century."

The fourth and fifth lectures, therefore, bemoan the loss of the good old days when the church was a power in the land. Today the popular preachers are the Broad Churchmen, who having little

> sympathy with historical Calvinism, preach mostly a social and ethical gospel. Indeed, the distinguishing mark of the most of their published sermons is the emphasis laid on the moral and ethical teaching of Jesus, and the general neglect of the doctrines of Christ . . . [so] unless a genuine revival of religion takes place, the moulding of the future Christian life of Scotland lies with them.

The author sees destructive evil rampant everywhere. The home life is destroyed, Sabbath observance is a thing of the past, gambling and intemperance have seized upon the people. Science has destroyed the faith. And as a possible contributing cause for this, Doctor Maclean will not permit the slightest reflection upon Calvinism in its emphasis upon individualism. Rather, Scotland is to be saved only "by the dynamic of the gospel of redeeming love—by the evangelicalism of Calvinism—which in the past made Scotland respected and esteemed among the nations of the earth."

R. E. E. Harkness.

Butterworth, G. W.: A Study of Church History. New York: Doubleday, Doran and Company. 1928.

The author has attempted to write this study of the church in dramatic narrative. It is a rapid survey of many details of church history from the time of the beginning of Christianity to the end of the thirteenth century. He has given an account of the outstanding events and most important trends in the course of Christianity's development, putting within brief compass and in clear language the points that he has surveyed. The book gives evidence that the author is qualified to write with authority on the process and significance of church history. His scholarship will not be a matter of dispute.

The book itself, however, is best adapted to the layman. As a critical study the author has attempted too vast a scope of history to present in 160 pages. He has had to ignore the causes that made the history take its particular form. This lack of treatment of underlying causes and forces in the social milieu has helped to make the work popular at the expense of being adequately scientific. One questions if there is any special need for another "guide" to church history. There is nothing new in the material that has been given. It has all been said before, and, in fact,

well said, by such authors as T. R. Glover, J. Foakes-Jackson, H. B. Workman, T. M. Lindsay, and in Cambridge History.

R. E. E. Harkness.

The New England Clergy and the American Revolution. Alice M. Baldwin, Ph. D. Durham, N. C.: Duke University Press. 1928.

In a year like 1928, when preachers are particularly interested in politics, such a volume as this is of special interest. Moreover, we do well to bear in mind Dr. Charles E. Jefferson's suggestion that preachers should read widely in history as well as in biography, poetry, and theology. The author, who is dean of women and assistant professor of history in Duke University, is herself the niece, granddaughter, and daughter of New England clergymen.

Doctor Baldwin states in the opening paragraph of her first chapter that the "New England clergy of the eighteenth century . . . had lost something of the respect and reverence as well as much of the political power which they had enjoyed in the first sixty years of settlement and expansion." But the eleven chapters abound in evidence that these Congregationalists, Baptists, and Presbyterians attacked the problems of their day with courage, vigor, and a large measure of success. On every page lies the proof of painstaking determination to discover and reveal the facts. A surprising amount of information is crowded into the foot-notes and the two appendices. A rich bibliography and a well-prepared index round out the volume.

Teaching their people the underlying principles of free, democratic self-government during several decades before the Revolution; pouring oil on the flames of opposition to the British Government; assisting in framing new constitutions for the colonies in the midst of the confusions of war; in varied forms of service in the war itself, as combatants and non-combatants—in these and other activities Doctor Baldwin pictures these strong-hearted men at work for Jehovah of Hosts. Samuel Cooper of Boston, friend of Franklin and Hancock; Isaac Backus of Middletown, Thomas Allen of Pittsfield, and many others besides, find their places in this book.

Preachers who are telling themselves that they will not shirk the hard task of offering guidance to their people on the live issues of human relationships in our own "fluid and rocking times"—to use Dr. John A. Hutton's vivid phrase—will doubtless gain somewhat of the boldness and wisdom they require by reading of these men who lived in another great day of cross-currents and new ventures.

Ernest C. Kolb.

The Functioning Church. P. E. Burroughs, D. D. Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. 1928.

Doctor Burroughs, Secretary of the Educational Department of the Sunday School Board of the Southern Baptist Convention, recently published a suggestive book on *Growing a Church*. The biological analogy suggested by the title was well carried out. Now the same author issues another book with the same motive, entitled *The Functioning Church*. Both books are designed as text-books for teachers in our churches. They are well adapted for the purpose. Doctor Burroughs has the gift of simplicity and directness. The book contains suggestions to teachers and students, and each chapter closes with a synopsis of the contents of the subject discussed. The book closes with an admirable list of questions for study and review.

Milton G. Evans.

Intimacy with Jesus. Charles M. Woodman. New York: The Macmillan Company. 1928. Pp. 182. Price, $1.75.

Members of the Society of Friends are continuing to render real service in their interpretation of Jesus. Their central doctrine enables them to appreciate the matchless moral values of his life in contrast with appreciation of doctrines about him. The title, *Intimacy with Jesus,* at once suggests a method of approach to him like that of the earliest followers. They became his intimate companions. He called them "friends." To them he disclosed secrets that could not be revealed to those without. Because they were friends, they understood gestures, allusions, hints, that had no meaning for those not having prior acquaintanceship.

Professor Woodman has for years been under the spell of the mastery of Jesus. He has brought his native endowments, his acquired knowledge, his administrative ability into captivity to the One whom he wishes to understand. After receiving his divinity degree from Hartford Theological Seminary, he became religious director in the Moses Brown School in Providence, Rhode Island. From 1903 to 1916 he was pastor of the Friends' Church in Portland, Maine. For more than ten years he has been pastor of the West Richmond Friends Church, Richmond, Indiana. He is officially connected with Mission Boards and with Colleges, and has experience in conferences connected with the Young Men's Christian Association. These facts about the author indicate that his interest in Jesus is not academic or theoretical. He wishes to interpret Jesus in order to have others appreciate him. He assumes that his readers believe that Jesus was really human, that the incarnation is to be taken as seriously as the authors of the New Testament present it. Accordingly,

there are illuminating chapters on "The Awakening Soul," "The Hour of Dedication," "Facing Life's Ideal," "The Test of Spiritual Idealism," "The Pathway of Prayer," "The Life of Service," "The Way of Sacrifice," to name only seven of the fifteen chapters. If all the chapters be read, life will be enriched, and the reader will understand the full significance of the closing paragraph.

> This Christ is our Master. This Christ we may know. His inner life lies open to those who know the path of approach and who have the courage and the faith to walk thereon. The path is the path of life. Those know him intimately who live as he lived, who in fact live with him. "If any willeth to do his will, he shall know" (John 7:17). Only life can understand life. The message of the eternal love was given to this world by a life. It can be passed on from generation to generation and from age to age in no other way. It cannot be passed from hand to hand, or from lip to lip; it goes, if it goes at all, from heart to heart. Men live their way into the inner life of the Master. Others can open the door. Each man for himself must cross the threshold. He will know the Master only as he lives the Master's life.
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> MILTON G. EVANS.

Revaluing Scripture. FRANK EAKIN. New York: The Macmillan Company. Pp. 249. Price, $2.25.

THE preparation of the author for this work is suggestive. He received his bachelor in arts from Grove City College, his bachelor and master in theology from the Western Theological Seminary, his doctorate in philosophy from the University of Chicago. Following a year in the pastorate, he studied at Glasgow University and at Marburg in Germany, where he specialized in Greek papyri and linguistic and textual New Testament studies. On his return to America he became instructor in New Testament Greek in the Western Theological Seminary, and was soon promoted to an associate professorship in the department of the New Testament, and in 1925 was appointed Professor of Church History. In 1927 he retired from teaching, in order to give his time to research and writing. His own words are: "In recent years my interest, as a student of the New Testament, has been mainly in its *ideas,* and the impact of those ideas on thought and life in later centuries. Increasingly I find the human drama too interesting for me to content myself with linguistic and textual studies." Give a technical textual scholar an interest in *ideas,* and in the *human drama,* and a rather unusual book will come from his pen. In this instance the idea is "the idea of Scripture" and the human drama includes all the peoples that have produced Sacred Books. Accordingly, Doctor Eakin has compressed in small compass an admirable comparison of the Great Bibles of the world with the Jewish Christian Bible, and

notes what he regards the "Chief Distinctive Features of the Jewish Christian Bible" (Cap. XVIII).

The reader will find fresh treatment of many familiar facts and ideas in the chapters entitled "Scriptures and Clergy," "Scriptures and Tradition," "Scriptures and the Inner Light," "Scriptures and Culture," "The Interpretation of Scriptures: Professional versus Non-professional," "The Interpretation of Scriptures; Collective versus Individual."

The author's human interest is manifest throughout; the attention is arrested and held; the Bible is made the more wonderful in that it has gripped so many thoughtful men who have used it with purposes varied and motives many. It is not strange that the author hit upon an apt title for his book—*Revaluing Scripture*. For revaluation is imperative in the light of the method of comparative study now used in all departments of investigation. Without such revaluation in view of the actual use of the Christian Bible in history and in view of the influence of non-Christian "Bibles" upon the millions that accept them as sacred, no interpreter of the Jewish-Christian Bible can be deemed a worthy guide in religious thinking. Doctor Eakin's volume might well furnish the material for a "required course" in most, if not in all of our Theological Seminaries and Bible Schools.

MILTON G. EVANS.

George Edwin Horr: A Biographical Memoir. HOWARD B. GROSE. New York: Published for Private Circulation. 1928.

THIS is a worthy tribute to a distinguished Christian writer and educator. Love prompted the memoir, both in authorship and in publication. The one who evoked the love was one of the most influential spiritual forces of his generation. As pastor, editor, teacher, president, George Edwin Horr wisely, patiently, unostentatiously, sympathetically led practically two generations of Christians to the fine idealism that now characterizes American life. He deserves this noble tribute from a lifelong friend; he deserves a more elaborate portrayal in view of his actual contributions to the Baptist denomination. The present volume is a beautiful example of bookmaking, befitting the gentle and cultured life it memorializes; and the well-known literary ability of the author revealed anew in this brief volume marks him as the one qualified to interpret the late President of Newton Theological Institution in the light of the cultured background of New England Christianity during the last half-century.

MILTON G. EVANS.

China: A Nation in Evolution. PAUL MONROE, Director of the International Institute and Barnard Professor of Education, Teachers' College, Columbia University. New York: The Macmillan Company. 1928. Pp. 447. Price, $3.50.

To understand life in China take a pinch of the struggle of the Early Church; throw in a little of the European Renaissance; add some of the wild thinking and bloody events of the French Revolution; pour in a good quantity of the Spirit of 1776; add a little Bolshevik red pepper; then mix well, and cook until half baked.

THIS recipe, like all recipes, can be easily read and the ingredients may be well known, but to prepare edible food requires an experienced and judicious chef. Cooks vary in their estimate of "a pinch," or "a little," or "some," or a "good quantity," or "well," or "half-baked." Then, too, this particular recipe presupposes a wide reading, selective judgment, and sympathetic understanding of the historical movements mentioned. The analogy suggested by the recipe prepares the reader for an illuminating presentation of the problems involved in understanding any great nation in evolution, but especially China. Its great antiquity, its persistence as a large social and political unit, its immense population, its vast geographical area, its millenniums of social culture and religious and political thinking, do not yield themselves readily to easy handling. For this reason, books on China are continually appearing, and most of them are not even "half-baked." Or, if baked according to recipe, there is too much red pepper, or too little of the "Spirit of 1776." The author of *China: A Nation in Evolution,* feels that another book on China needs justification. His book will be its own justification. It has been written "for the average American, puzzled by the complexity of the problems, by the strangeness of the names and places and of people; confused by the contradictory character of the news; yet earnestly desirous of understanding."

Doctor Monroe's qualifications for writing such a book as he purposed are well expressed in the Foreword by Sao-Ke Alfred Sze, Minister of China to the United States:

Doctor Monroe knows China and the Chinese people well. Since his first trip in 1913, made at the invitation of the educational authorities—when he visited places in the interior which had seldom if ever been visited by Westerners since the time of Marco Polo—he has been making frequent visits to the country. His educational influence in China is shown by the fact that of the Chinese educators who have attended college or university in the United States, the large majority have attended his classes at Teachers' College, Columbia University, in New York. It is certain that his influence in and his contribution toward the development of modern education in China will, when it is summed up, be found to be immense, and that it will bear witness to the extent to which it is possible for one man, by sound

advice and disinterested service, to exert a beneficial influence upon the progress of an entire and alien people.

The author claims only "a slight knowledge of the Chinese people," but his knowledge is far more than slight. He has traveled quite extensively among the people whom he describes, he has intimate friendship with Chinese scholars and statesmen, and he has approximated the ideal of an interpreter expressed in the Chinese proverb, "He who would understand both the past and the present must read five cartloads of books."

As an average American, for whom this volume was written, I acknowledge indebtedness for confirmation of some conclusions already reached; for correction of others; and for material for further study and reflection. For three dollars and a half, Doctor Monroe and the publishers have made possible a marvelously cheap residence in China, covering a period of years, provided the reader has curiosity, interest in contemporary history, imagination, and a few maps. A judiciously selected bibliography and an exhaustive index add to the value of the book.

MILTON G. EVANS.

The Religious Development of Adolescents. OAKAR KUPKY (Leipzig). Translated by William Clark Trow (University of Michigan). The Macmillan Company, New York. 1927. Pp. 138.

THE text is significant because of its method of study of youth. Discounting the reliability of a priori procedure, Herr Kupky chooses an empirical approach to religion through the study of the literary productions of youth. He has sought to interpret their faith by recourse to the biographies, letters, poems, and diaries, of sixteen gymnasium (or seminary) students in his own country. He does not overlook the fact that these materials and this number of case studies offer limited information for generalizing on the religion of adolescents.

The reader gains an important introduction to German literature bearing upon youth psychology. Considerable attention is given to the merits and demerits of Freudianism. There is an interesting exhibition of the historic European attitude toward children in the writer's estimate of child religion. Children simply copy adult religion as obedient conformists. There is no "real religion" until the age of adolescence is reached, when the individual begins to adventure spontaneously, and to think reflectively. The child is religious "because he has to be," but youth "because he wants to be." Religion is not to be identified with one's *Weltanschauung,* but limited to the more traditionally conceived Protestant

attitudes. Unfortunately, the author's treatment of American psychologists is limited to men who wrote in this field a generation ago.

STEWART G. COLE.

Young People at Work in Baptist Churches. CHARLES ARTHUR BOYD. Philadelphia: The Judson Press. 1928. Pp. vii and 218.

IN summary form the author presents the various types of young people's work that have been sponsored by the Church in America. Special attention is given to the programs of his own denomination. An effort is made to organize the several independent activities of church youth into a correlated unit. The result is "a church-centered program." The text furnishes some good source material for youth leadership.

STEWART G. COLE.

Pupil Life. L. P. LEAVELL. Nashville, Tenn: Sunday School Board, Southern Baptist Convention. 1919. Pp. 132.

THIS is a course in elemental psychology for Sunday-school teachers, and serves as one of the teacher-training units in the Southern Baptist Convention study series. The author has followed the traditional "faculty" approach to the theme by treating such subjects as "Memory," "Thought," "Apperception," and so on. Pupils are "children" without regard for age or experience.

STEWART G. COLE.

The Bearing of Psychology Upon Religion. HARRISON S. ELLIOTT. New York: Association Press. 1927. Pp. 77.

HUMAN NATURE, Religious Conceptions, and the Experience of God, are examined in the light of recent psychological discoveries. The monograph is written for laymen who desire a more vigorous grounding for their religious faith. The better hypotheses of science and behaviorism are used by the writer in a skilful manner. He demonstrates the fact that true scholarship, rather than breaking down a man's religion, may greatly enhance it for the tests of the larger life.

STEWART G. COLE.

Religious Education. THEODORE GERALD SOARES. Chicago: University of Chicago Press. 1928. Pp. xx and 336.

PROFESSOR SOARES is one of the few men who has remained a leader in the religious education movement since its professional inception. This text epitomises his life-thought upon the principles governing this field

of study. It has been anticipated by his colleagues with considerable interest. The writer represents one important school of thought in the larger fellowship.

Doctor Soares treats his subject under four main headings: the nature of human nature, of religion, of education, and of religious education. Using the well-known findings of social theory, he pictures the individual as a product of group life both in his personal and religious development. Due recognition is given to the significance of folkways and *mores* in the propagation of religion. To be religious is, then, to identify oneself with some religious group. This gives rise to sectarian distinctives in Christian education. Though the author presents the emphases of Roman and various Protestant churches, he makes the liberal evangelical experiment in Christianity the one upon which he chooses to raise his own theory. This election leaves him free to incorporate the most reliable values of secular culture and social science into his scheme of religious education.

> Religious education has for its aim the development of persons devoted to the highest social well-being, which they identify as the will of God; religious education has for its method the progressive direction of youth toward the development of skill in deliberative determination of conduct with reference to its social consequences (p. 236).

Perhaps the weakest chapter in the manual is the first one in which the author is content to criticize the theories of human nature (theological and psychological) that are inadequate, without effecting a constructive view of the original basis of character formation. His chapter on "The Meaning of Curriculum" is a most rewarding climax to several that deal with pedagogy. More particularly is this true with his teaching in reference to the modern use of the Bible. His tendency to make religious education more akin to the fine arts than to modern science is timely. "Religion centers in the worship attitude" for Soares, and worship is a thoroughly socialized experience in which human fellowship and "the will of God" are joined.

That this is a formative period in religious education is evidenced in several subjects that the writer approaches. He chooses the historic and institutional traits of Christianity as the postulates determining the nature of religion, rather than current social values from whatsoever source. For that reason, the subject of the character education movement remains untouched. Though accepting the position of such representatives of Social Idealism as Ames and Coe, Soares desires to establish the validity of that faith in the universe. The question of theism is necessarily raised,

but the transition from human standards of action to cosmic sanctions is made with considerable difficulty. Since the writer chose the pluralistic approaches to religious education through the various sects, it seems somewhat illogical that he should advocate a shift in social-centered program from the church to the community (pp. 155-177).

This book merits the closest study on the part of persons who desire critical acquaintance with the field of religious education. The writer's style is as free from the technical as a serious study could well be. Every page is lit up with incidents from every-day life and from the author's rich professional experience that make the material fascinating reading. Doctor Soares' conservational attitude in matters of religious postulate are joined in a rewarding way with liberal tenets of educational procedure —an attractive combination of pedagogical elements.

STEWART G. COLE.

Children's Prayers. Recorded by their Mother. Chicago: The Pilgrim Press. 1928. Pp. 73.

THIS book is for parents—parents of small children, and parents who desire to teach their children how to pray. The writer has followed the growing experience of her four boys through their childhood, and has preserved in most charming style the record of their development in the devotional life. She has permitted the boys to offer their own testimony in their own tongue with only sufficient arrangement and interpretation of source materials to make the book most serviceable to the reader, be he parent or teacher.

For this mother, teaching the children to pray involved guiding them in conversing with God about the things that concerned them most, as they might talk about them with their own parents. Child language, child interest, child spontaneity, are observed in every prayer. Attitudes of thanksgiving, appreciation, or petition, toward values in nature, the animal kingdom, and the folk-world, were caught up in their moments of devotion. The book is a beautiful monument of normal child religion and of prudent parental direction of the same, within the home circle.

STEWART G. COLE.

Gentlemen—The King! A Book of Introduction. JOHN OXENHAM. Illustrated by Langford Jones. Boston and Chicago: Pilgrim Press. 1928. Pp. 96. Price, 75 cents.

IN this small, delightful volume we have a sketch of the life and thought of Jesus in poetry. The author needs no introduction to our readers; the

creations of his pen have already been widely acceptable. In *Gentlemen—The King!* he has undertaken service in a new way. The idea which has stimulated him he states in the Foreword to the book in these words: "In this little book I have endeavored to crystallize the story of the most wonderful and heroic person of all time, and as clearly and simply as possible to show the meaning of the greatest life ever lived on earth."

How fully the author has achieved this high purpose only companionship with the book can assure. Even with such large expectations, however, I think no reader will be greatly disappointed. Only acquaintance with the pages themselves, the poetic art revealed, and the pleasing consciousness that one is reading poetry rather than history can impress the real value of this delightful volume.

FRANK GRANT LEWIS.

The English in English Bibles: Rheims, 1582; Authorized, 1611; Revised, 1881: St. Matthew: 1-14. J. F. SHEAHAM. Columbus Institute, Poughkeepsie, N. Y. 1928. Pp. ix, 143. Price, $1.25.

THIS book by page arrangement, in a quite unique way, brings the language of three versions of the Gospel of Matthew together so as to show directly how the words of the three versions agree and how they differ, one line of each of the three versions being followed by the next line of each of the three throughout the fourteen chapters. Thus the student has before him for easy comparison the exact language of all three of these basic English versions of the portion of the first Gospel included.

Another distinctive feature is a variation in type to show something of the historical background of the words, including the different periods from which the words come and the several language sources from which they were derived.

Of further value for historical study, one finds throughout the text various notes on the language used, and also, in an appendix, a list of source materials, a list of words which are original for each of the three versions, and lists of words showing how the three versions are related to or dependent upon each other. The volume is of interest again in the fact that the introductory discussion calls attention to the difference between the Rheims version of the New Testament issued in 1582 and the familiar Douai version printed in 1609, emphasizing the importance of the Rheims historically.

It will be seen at once that while the volume is one for the use of students of the history of the English New Testament, it is highly important for their purposes.

FRANK GRANT LEWIS.

Present-Day Dilemmas in Religion. CHARLES W. GILKEY. Nashville: Cokesbury Press. 1928. Pp. 180. Price, $1.50.

THIS volume is the latest in the now important Cole Lectures series, a volume of which has been regularly issued by Vanderbilt University, Nashville, Tenn., since 1903. The author is the distinguished and brilliant pastor of the Hyde Park Baptist Church, Chicago, who at the same time is a lecturer in the Divinity School of the University of Chicago. The lectures composing this volume were delivered in May, 1927, but did not appear from the press until the beginning of 1928.

The title of the book indicates at once both the subject matter and the method of treatment. Doctor Gilkey is well aware of the widely divergent points of view in present religious thinking. He is impressed with the idea that emphasis on extremes does not produce beneficial results. He has attempted accordingly to show how lacking in utility as well as harmony with facts an extreme position in either direction is likely to be.

From this point of view he surveys the topics which are new and those which are old, he calls attention to the danger of overstressing either mere religious activity or mere idle religious devotion, he sketches the loss from either exalting doctrinal statement or the forms of worship, the individual in contrast with the group, or conformity to conventionalities when there is so much need of being an actual element in life without being overwhelmed by it.

Throughout the volume one feels everywhere the delightful literary skill of the author and his descriptive power. He has given a worthy addition to the Cole Lectures and his pages will be read with interest and profit. Some readers will regret that Doctor Gilkey has not offered more specific ideas as representing his own convictions, but there are other useful volumes which supplement in this respect. It is valuable to have a dispassionate view by itself.

FRANK GRANT LEWIS.

Ministerial Ethics and Etiquette. NOLAN B. HARMON, JR. Nashville: Cokesbury Press. 1928. Pp. 180. Price, $1.50.

EXAMINATION of this volume impresses at once with the wide reading which evidently lies back of these pages. In the Preface Mr. Harmon has indicated with some detail the sources from which he has drawn. The outcome is a volume which every minister should not only read, as he may with pleasure, but should also have at hand for ready reference.

The clergyman thus has opportunity in this latest work dealing with ministerial life and activities to consider his profession, what is involved in the fact that he is a man as well as a minister, to view himself as a

citizen in the community, to take into account what is due from him to his fellow clergymen, to reestimate his function as a pastor, his obligations to the church of which he is a member and the obligations of the church to himself, and to ask himself anew whether he is bringing into the public worship he conducts the best of which he is capable in view of the people of his parish.

In an Appendix Mr. Harmon has happily brought together recognized church codes of conduct as approved by the Congregationalists, the Presbyterians, the Methodists, and the Unitarians. There is also a useful index.

FRANK GRANT LEWIS.

Mexico, Past and Present. GEORGE B. WINTON. Nashville: Cokesbury Press. 1928. Pp. 296. Price, $2.00.

"THIS is a volume not so much of history as of interpretation." Thus the author begins his brief but suggestive Foreword.

A volume on Mexico, particularly at the present time and introduced with such a statement as the above, is obviously one to be considered largely in view of its author. Who then is George B. Winton? He was born in Missouri in 1861, graduated in 1881 from Morrisville College, studied in Vanderbilt University two years, and in 1884 went to the City of Mexico. Since that time his chief interest has been largely in Mexican affairs, though for short periods he has been in editorial and other work in the United States, thus furnishing opportunity for him to appreciate both the Mexican point of view and feeling in the United States. The sketch of him in *Who's Who in America* indicates concisely the recognition of his unusual service, including the honorary degree of Doctor of Divinity. Apart from such evidence, however, the pages of the book itself are indicative of the author's acquaintance with the sources, his desire to deal fairly with all the material at hand, and his facility in weaving data into an attractive interpretation.

As a result we have in this volume an outline of the history of Mexico and its people from the early days up to the present, but this history presented not for its own sake or to plead a cause, but to furnish opportunity for the reader to acquaint himself with the essentials of the history, and through these to understand the Mexico of today, its problems, the purposes and efforts of its leaders, and the opportunities which it offers both for its own people and as a national neighbor of the United States. One eagerly hopes that the volume will be widely read and its thoughtful interpretation of Mexican life and history find a generous reaction.

FRANK GRANT LEWIS.

The New Christian Epic: Sermons in the Modern Spirit, Preached in Honolulu; Oak Park, Illinois; King's Chapel, Boston; also at Glasgow, Scotland, and at the National Council of Congregational Churches at Omaha. Albert W. Palmer, D. D. Boston: The Pilgrim Press. 1927. Pp. 195. Price, $1.50.

The full title to this volume is in itself significant. It shows definitely the wide experience out of which this collection of sermons comes. It reveals likewise the varied audiences to which they were addressed. The sermons themselves are happy evidence that Doctor Palmer out of his wide experience and addressing so varied audiences was fully equal to all that these conditions implied. The outcome is a book which may be read with distinct pleasure and at the same time with fruitful impressions.

The titles of the sermons are in themselves arresting, among them being "The Stars Above the Freight Trains," "Is Jesus Merely a Myth?" "The Memories of Mary," "Is the Bible Complete?" etc.

While the reviewer is keenly interested in the content of these discourses and finds them highly suggestive he prefers to solicit the reading of these pages by many others rather than to sketch the benefits in advance, and hopes that the volume will find many readers. F. G. Lewis.

Our Bible. William Holloway Main. New ed.; revised and enlarged. Philadelphia: The Judson Press. [1928.] 151 pp. Price, $1.00.

This new edition of Doctor Main's popular volume has an interesting history, which is briefly sketched by Seldon L. Roberts in "A Word of Introduction," which is the opening portion of the book. From this we learn that the work had already passed through two editions in much briefer form and because of its attraction for popular Bible study was so much in demand that this new and much enlarged edition was decided on as a suitable step.

Doctor Main in an introductory paragraph indicates that the book does not make claim for anything except a desire to stimulate Bible study. In view of this he has undertaken merely to restate in substance and in readable language facts which have already been printed many times. From this it is easy to see precisely the character and the purpose of the work.

This significance is further indicated through the headings of the several chapters which call attention to the way in which the Bible was written, manuscripts in which it has been preserved, the various translations, ways in which Oriental discoveries have thrown light on the history of the Bible, and the methods which may conveniently be employed in

Bible study and in understanding the worth of the message which the Bible continually offers.

It is natural to regret such occasional infelicities of expression as that which occurs on page 27 where the Septuagint is said to have received its name "because it was translated into Greek by a Commission of Seventy scholars." But such defects are minimized by the excellencies already sketched and also by the large number of interesting and suggestive illustrations with which the volume is happily furnished.

F. G. Lewis.

The Reformed Church Pulpit. Rev. Frederick K. Stamm. New York: The Macmillan Company. 1928. Pp. 329. Price, $2.50.

This collection of twenty-five sermons, edited by one of the outstanding ministers of the Reformed Church, brings to public attention the pulpit utterances of some of the leading preachers of a denomination whose ministry, though unsurpassed in educational background and progressive thinking, has been too modest to seek the recognition it might easily have gained in the field of sermonic literature.

The book offers a delightful variety of authorship, topic, and presentation. Most of the sermons are from pastors of churches, but the professor, the editor, and the denominational secretary are given opportunity to speak. The range of subjects is wide as may be seen from such titles as "Christian Optimism," "The Nature of Temptation," "Christ on the Cross," "Heroic Christianity," "The Good Samaritan and Social Redemption," "The Mystery of Christ," "The Disillusionment of Life."

The variety of style may be better illustrated than described. One of the sermons is on "Making Things New." The opening words arrest attention and compel further reading:

> There is a vast difference between making new things and making things new. Any artist or artisan can make new things. Only God can make things new. Intelligent men with the right kind of tools can construct a new world. But God alone can make the world new.

Another subject is "What Is Religion?" After the fact has been uncovered that it cannot be forms and ceremonies, creeds and doctrines, nor even morality, this definition is given—

> It is a living contact with God. And God is the Unseen, interpreted in terms of the highest personality. . . He comes as a living power, too big to be contained in word or form, breaking up our satisfaction in anything that is, and luring us on to new lives and labors. . . And in Jesus his fulness is revealed.

"As Lilies Live" is another attractive title.

Nature has a message. . . To read her aright is to understand something of that universal language that communicates with eternal truth.

Striking contrasts mark this sermon:

There is a difference between destination and destiny. Destination is where we arrive. Destiny is what we become. Destination is material. Destiny is spiritual. Destination is extrinsic and secondary. Destiny is intrinsic and primary. We reach our destination by traversing space. We fulfil our destiny by mastering fate.

Rev. Joseph Fort Newton, in his introduction to the book, well says:

One can feel the personality of each preacher in his sermon, as he deals with the vital issues of faith and life—in one a haunting mystical touch, in another an indefinable friendliness, in still another an intellectual perception of spiritual truth; in all a passion to make the Living Christ real to living men.

The brief biographical sketch preceding each sermon serves as a pleasant introduction to the writer.

This work is not a collection of tiresome homilies on threadbare themes, but a group of timely, challenging messages from men of vision and action.

RITTENHOUSE NEISSER.

Maryknoll Mission Letters—China. Volume II. New York: The Macmillan Company. 1927.

UNTIL 1908 the United States was looked upon as a foreign mission field by the Roman Catholic Church. Three years after a papal encyclical changed this status, the Catholic Foreign Mission Society of America was formed. The need for trained missionaries to work under the direction of this Society led to the establishment of a Seminary near New York City which was given the name Maryknoll.

The first volume of *Maryknoll Mission Letters* appeared in 1923 and recounted the experiences of the missioners in China from 1918-1921. In this second volume the story is carried on for another three years. It includes an account of the labors of the Maryknoll Sisters recently sent to work among the Chinese women. Another item of historical interest is an account of the erection of the Prefecture Apostolic of Kongmoon, in the Province of Kwangtung, committed to the care of the Maryknoll Missioners.

The book gives a graphic picture of the unsettled condition of China, and of Chinese life in out-of-the-way places. Problems common to all

missionary work appear, and dangers are faced by the missioners with simple heroism. These Priests and Brothers and Sisters are showing themselves worthy successors of Francis Xavier, who died three hundred and seventy-five years ago on the island of Sancian, a part of the new Prefecture, his eyes fixed with longing on the mainland of China, a field he believed to be the most extensive and promising in the whole world.

RITTENHOUSE NEISSER.

A Manual Grammar of the Greek New Testament. H. E. DANA, Th. D., Professor of New Testament Interpretation in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and JULIUS R. MANTEY, Th. D., D. D., Professor of New Testament Interpretation in the Northern Baptist Theological Seminary, Chicago, Illinois. New York: The Macmillan Company. 1927.

THE announced purpose of this compendium of the grammar of the Greek New Testament is "to bring the best Greek scholarship within reach of the average student, and produce a text-book which while being easy to comprehend, would adequately meet his needs." The work was undertaken because the authors were unable to discover a practical manual of New Testament grammar adapted to classroom use.

In order that the material may be presented most clearly the primary principles have been set forth in large type, while in smaller type the opinions of leading scholars and matters of detail are given. Paragraphs are numbered, and all references and cross-references are made by these numbers. Each point is carefully explained and illustrated by obvious examples from the Greek New Testament, the Westcott and Hort text being used throughout. For supplementary study a list of references to Robertson's *Grammar* and *Short Grammar,* and Moulton's *Prolegomena,* has been provided at the beginning of each section.

On the ground that case is a matter of function rather than form, the authors have departed from the usual method of inflection by adopting the eight-case hypothesis, the additional cases being the Ablative, the Locative, and the Instrumental, the first corresponding in form to the Genitive and the others to the Dative. In the sections dealing wih connectives, several new meanings are presented, having been worked out by a careful and prolonged inductive study.

Every effort has been made to present the material in such form that the work may serve as a hand-book of reference for the student. Tables of prepositions, correlative adverbs, and conjunctions indicate their meanings at a glance. A diagram of the directive and local functions of proposi-

tions shows their use in a graphic way. The entire verb system is presented in a single view on an inserted folder. Other paradigms are given in the appendix, together with a number of exercises for Greek composition and an English-Greek vocabulary.

The authors have succeeded in their effort to produce a text-book that is clear, usable, and up to date.

RITTENHOUSE NEISSER.

BOOKS RECEIVED

Our Lord and Ours. P. E. BURROUGHS. Nashville: Sunday School Board of the Southern Baptist Convention. 1928. Pp. 148.

A STUDY-BOOK on stewardship in missions prepared by the Secretary of the Department of Church Administration of the Southern Baptist Sunday School Board. A separate Teacher's Guide has been provided containing source material.